

# HYPOCRISIE DISCOVERED

In its

*Nature and Workings.*

DELIVERED

In several SERMONS,

By

That faithfull Minister of the Gospel,  
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Late Teacher to a Church of Christ in *New-*  
*castle upon Tyne.*

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*The Second Edition.*

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*For the Honourable, Sir  
Arthur Hefilrig,  
Knight and Ba-  
ronet.*

*SIR,*

**Y**OU that have so long profes-  
sed the name of the Lord Je-  
sus, and have been honoured  
to suffer for him in no ordinary Trials,  
and been drawn out to great em-  
ployments, cannot but have met with  
various workings of your own heart  
in these times, especially having gone  
both through good and evill report,  
all which will discover much of that  
which is within a man to himself;  
this being upon our spirits (with the  
more than ordinary respects you shew-  
ed to this precious servant of Christ,  
the Author of these Sermons) hath  
A 2 drawn

*The Epistle Dedicatory.*

drawn us out to prefix Your name to this worke, as being willing to bear witnesse to the world (though he be in his grave) how much he relented your favour and love towards him. Sir, the matter of this Book you will find very searching, but Gold loseth nothing by the criticall examination of the fire but its drosse, which no reall Saint but will rejoyce to part with. We question not but in the reading of it; you will find speciall advantages for your spiritual interest for the teachings of the spirit of that God who hath hitherto helped you, who was with you in the field and covered your head in the day of battle, who made you a reall terrour to the enemies of his Son Jesus in this Nation, and did by the good hand of his Providence bring you among us when his enemies were very high and turbulent, by your courage and faithfulnessse to calme and bring them under, who also drew out your heart to so signall a prooffe of your reall desire to serve  
Jesus

*The Epistle Dedicatory.*

Jesus Christ every way, in being an Instrument to procure the three years Commission for propagating the Gospel in these four Northerne Counties. These things we mention as that which hath laid engagements upon our hearts towards you; Oh, that you may yet go on and prosper, and do more worthily for God and his people, that your enemies may be found lyars, that after your many trialls God may cleare up your integrity, that you may be as the light of the morning, 2 Sam. 23. 4. Sir, we have this only to beg of you, look wholly to God in all, and walke humbly and closely with him, and learn that of the Apostle, he is only approved whom God approveth. Thus will you engage the Saints more and more, and us to be

*Yours in the service of  
the Gospel.*

Tho. Weld,      Tho. Trurin.  
Sam. Hamond,      Wil. Durant.

To all that professe the name of the  
Lord Jesus.

**T**He Apostle, speaking of the last daies, calls them perilous times, or, as the word is, difficult times, not so much upon the account of Persecution, as the formality and Hypocrisie of many that shall then professe the Gospell. And as in other prophecies the fulest opening of the book is the event of providences made out to Saints by the Spirit of God: so in this, the sad influences that the hypocrisie and formality of Professours hath had upon the Saints in these last daies, make us to understand where the perill and difficulty lies; and the reason why the Apostle should make it matter of prophecy and of imminent danger and difficulty to the Saints who shall converse among them. How soon was Peter, that great Apostle, leavened with hypocrisie; and Barnabas also carried away with that dissimulation, (Gal. 2. 12, 13.) though men otherwise full of the Holy Ghost?  
And

## To the Reader.

*And have not we ground to think that the sleeping of the foolish virgins will be no small temptation to the wise to slumber also, as Christ hath prophesied in that Parable? Mat. 25. How hard is it, to touch pitch and not be defiled? Oh that the danger of this, so clearely held out by Christ and his Apostles, might leave a more powerfull impression upon the hearts of the Saints to be very circumspect where they are necessitated, to have their conversation among the deceitfull spirits of these times; we mean, men having the forme of godliness, but not the power of it. whoever of you are observers of your own hearts, surely you have sometimes found with what insinuating power the miscarriages of some eminent professors have crept into your hearts, and led you away into divers foolish lusts, Can you look back upon your walkings, for these ten years past, without regret of soule to review the many secret apostasies of your hearts from Christ? Doth not so many of your unholy walkings, as you may find in the searchings of your soules, put you upon more thorow and strict examination, whether*

## To the Reader.

this root of bitternesse do not spring up and trouble you? It would stagger a man to consider what an aptnesse there is in many professors most sinfully to comply with, if not fully to act the degenerate miscarriages of this present evil world. Should holy Baynes, or Rogers, or Greenham arise from the dead, and take a view of some of the now professors of England, who pretend to far clearer discoveries of the Gospell than they lived under; would not they blesse the Lord, that their portion was not cast to live in these wicked daies? Should they see the loathsome fashions of many of you with powdered haire, painted faces, naked breasts, and such phantastick garbes, that yet would go for chise Saints and Christians, would not they mourne in secret over these abominations, and cry out, oh the hypocrisie and deceitfulnesse of your spirits! and tell you, your light is darknesse, and that you are those which do hold the truth of God in unrighteousnesse? Hath not Satan hence taken his ground to oppose the truths of Christ, and to speake evil of the good waies of God? Doth not the Quaker's naturall conscience

## To the Reader.

conscience (for that is his light, and Christ within him) put him upon laying aside the ordinances, and divers other principles of the Gospell, because he sees so many of you living so much in pride, and lusts of the flesh, and walking according to the vanity of your minds, yet pleading for them under a pretence of Gospell-liberty? Doth not the Arminian make that one of his great Arguments for the Apostacy of the Saints, because so many of you pretending to be such, grow so loose and raine at last? and after you have pretended by the knowledge of Christ to have escaped the pollutions of the world, are again intangled therein and overcome, 2 Pet. 2. 20. May he not be hardened by this generation, in his opinion, that there is no specificall difference betwixt temporary and saving grace; because many under the bare authority of restraining grace come up to as high conformity to the Gospell as you do, who yet would be taken as the great professors of it? Do not you observe how many, alledging to be scandalized by your walkings, are turned to embrace the gross Abomination of Popery? And however  
the

## To the Reader.

the goodnesse of our God hath been abundantly held forth in continuing that glorious light of the Gospel, which hath, and doth yet shine among us, yet it is evident that the Lord hath given up very many to walk after their foolish hearts lusts, and to embrace delusions through their not walking close with God, under these discoveries. Oh at what a high rate do you sin, that are professors, who live thus, and walk carnally under so holy a Gospel, as that of our glorious Lord Jesus Christ. Bretheren, though we thus speake, yet we may not but faithfully witnesse to the praise of our blessed Lord, that our lines are fallen into better places, where our souls are not vexed with the beholding such folly and abominable wickedness in those that do professe the Gospell; neither our congregations pestered with such spots of Vanity. Yet our dear Brother, the Author of these Sermons, doubtlesse not without a secret impulse of the blessed Spirit, was moved to be so large in opening the nature & workings of Hypocrisie: for hypocrisie hath its severall formes, & esses, & may lye for a while undiscovered in the hearts and duties  
of



## To the Reader.

of the most reall Saints : but where it workes most secretly and subtilly, there it requires a more quick eye, & faithful hand to the anatomizing of it, which we can without flattery say, God had eminently bestowed upon him; of whom, to you that knew him not, we shall give this brief testimony. He was trained up under Religious education from his Childhood, which made him often profess his jealousie of Professors, especially such who had the advantage of a godly education, through the many experiences of the deceits of his own heart, his speciall insight into the mysteries of Christ, as you may observe by his Sermons upon 1 Tim. 3. ult. published by himself a little before his death; his judicious & drawing discoveries of the riches of grace, which if the Lord please, we shall hereafter shew to you, where you may see his tender bowels toward the poorest soules under any of the workings of God, his unwearied pains, even to the visible wasting of his own bodily strength in the work of the Ministry, & his great care over the Flock, over which the Holy Ghost had made him overseer: all of these did bespeake him a vessell fitted for  
his

## To the Reader.

his Masters use, and it is not unknown to those in chiefest places his otherwise usefulness to the people of God in this Nation. Thus did he serve his generation with those many talents his God had furnished him with: and for these few Sermons we can only say, you have them as they were taken from his mouth in his ordinary Ministry, without any alteration, which is enough to excuse the often inculcated expressions you meet with, in them; they were the last of his publick exercises among us. And now for the usefulness of them we shall say:

First, That here you shall find out the tracings of the subtillest hypocrite in all his formes and duties, even to his greatest pretence of communion with God: for the devill hath not had a stronger hold in these daies, for the carrying on the more terrible aetings of profaneness, as lying, cheating, pride, and lust, and the like, than by a pretence to communion with God to Light and Love: we do not without shame and grief of heart mention these things, but God will have them searched out.

Secondly,

to the Reader.

*Secondly, Here thou wilt find, if a true Saint, how much of the Leaven of hypocrisie is yet working in thy own heart; And is not this a mercy indeed to have these spreading iniquities discovered, as Plal. 139. 23. Try me, O God, and know my heart: prove me, & examine my thoughts, and see if there be any way of wickedness in me.*

*Thirdly, here is a ground of establishment to the most discouraged reall Saint against the fears of hypocrisie, and how necessary is this for poor weak souls, who are (how sincere soever, yet) often tempted to conclude themselves but very hypocrites; we have but one word more, and that is to those professors that walk in the fellowship of the Gospel, to put them in mind that the vessels of the Tabernacle were of pure gold, Exod. 25. 29, 31, &c. the dishes, spoons, bowles, candlesticks, tongs, snuffers, were all by Gods command of pure gold; and then to read the prophecie of Church-members in the last duties, Zech. 44. 20, 21. The pots in the Lords house shall be like the bowles before the Altar, yea, every pot in Jerusalem, and*  
in

To the Reader.

in Judah shall be holinesse to the Lord  
of Hosts; *So will the Lord be served in the  
beauties of holinesse, and his Churches will  
be the praise of the whole earth.*

T. W.

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*Hypo-*

# Hypocrisie discovered in its Nature and Workings

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## S E R M O N I.

*Luke 12.* latter end of the first verse.

*Beware ye of the leaven of the Pharisees,  
which is hypocrisie.*



YOU shall find, in the former Chapter, Christ charging of the Pharisees for their unsuitable actings unto the rule, notwithstanding all their profession; and pronouncing woes against them of all sorts of people: And here he takes occasion upon the address of people, to open those things further, and to apply what he had said unto them; *When he saw a multitude of people, many people gathered together insomuch that they trode one upon another, he began to preach and expound*

*unto*

*unto them*; and this is the first Lesson that he gavethem, an admonition that they should *take heed of the leaven of the Pharisees, which is hypocrisie.*

Now by *leaven* here of the Pharisees, some take the *doctrine* of them to be meant: but you know he tels them in another place (*Math. 23. 23.*) *they sit in Moses chaire, all therefore whatsoever they bid you observe, that observe, and do*: Yet certainly it may be taken for their doctrine here likewise, for they did mannage their doctrine with hypocrisie, and did not plainly and clearly open the nature of those things the Law speakes of. But chiefly and especially is meant here by *the leaven of them*, i. e. *those private and particular doctrines* that they gave out from their *own particular judgment*: For when they expounded the Law, so far as it referred to *Moses*, the Lord Jesus gave them a warrant to heare them; but they have *private instructions, and practices* that will be as *leaven* to corrupt you, if you be not very exact. I need not to comment upon it, for my designe is only to open the *nature of hypocrisie*, and discover it to you both *in the Churches of Christ, and up and down the world.* And I have chosen this example of Jesus Christ: now its mighty *emphaticall* to consider, who are the persons  
he

he picks out, as who are the *subjects* of this admonition; The *Pharisees*, the *stricteſt* Sect among the Jews, those that had the *greatest name of Religion*, that did most *exactly* (*outwardly*) follow all the rules that the Law seems to command; they were expounders of *Moses Law* (to give you but a short hint of their life and actings) they gave themselves up wholly to it: so you shall find up and down all the New Testament: they were *sequestred persons* from all sorts of men, must not be so much *as touched by any*: For so it seems there, when the poor woman came to Christ, *and touched the hemme of his garment*, they wondred that Christ would suffer himself to be touched by her being a sinner; they would have no legall pollution upon them, they would not eat a bit of meat untill they washed, especially at a Feast: then some of them would even go to wash their whole bodies, for fear any pollution should fall upon them; they were so exact, that they counted all men but themselves to be sinners: these things you shall find up and down the Scriptures, I need not name the places; they alwayes were fasting twice a week, would not touch any meat, so exact that they wore *schedules* about their armes and necks, whereon the Law was written, the *chiefest* and

most *positive* Commandements; so exact were they, as to outward appearance humbling themselves on purpose, so that they seemed to be most exact (*Paul* was of the *same* Sect, which he gloried of) and yet the most hypocriticall and unworthy generation of men that ever were, and the greatest enemies of *Christ* that ever he had, and there's none he gave that bitter language to as to them.

They did ever endeavour these two things.

First, To *intrap* and intrangle him with their questions, to make him speake something contrary to the Law.

Or Secondly, To *blar* him if they could, to put a *publique blot* upon him before the people, and such a kind of calumny that they might all hate him, therefore the greatest woes that *Christ* pronounces, are against the *Scribes* and *Pharisees*.

But to go no further, observe only this.

Obs. *The more outwardly Religious men are, without spirituall Principles, the more dangerous they are to converse withall: there's a leaven in them. There are no such persons so dangerous to converse with the Saints as these: a man is gone insensibly, and taken insensibly*



*insensibly* with these things before he knowes where he is; the authority of the person takes hold on his heart: Can such a person be so and so? he is rather fit for heaven then earth, and so a man sucks in all the venom of his spirit and opinions. And so it was with those that went about to be false Apostles in 2 *Tim. 4. Chap.* they went about *cunningly* to deal with men, and they gained *exceedingly*; and I am confident that in these latter dayes more have been deceived by the seeming profession of men speaking *great things*, and lifted up high in esteem than by any other way. They speak lyes secretly and with hypocrisie; all their actings, and all they did was but hypocrisie.

But the thing I shall come to, is to open hypocrisie: Now that which I shall shew in the generall, is,

First; what *hypocrisie* is, what the *nature* of it is. 2. And the several *sorts* of it. 3. How it *Acts* 4. what the *Characters* of hypocrites are, how they passe through all sorts of duties?

*Hypocrisie* may be considered these two wayes.

First, as opposed unto the *reality* of the work of the Gospell in a mans heart, as opposed unto what's real in a man, thats

bypocrisie, when I have an appearance of what I have not, that's the first thing. I do, it may be, conceive I have this and that which I have not, and so hypocrisie lyes in a *defect* of those *Principles* that should be in a man: it's opposed unto that reall work in a mans soule, when I act those things outwardly that I have no reall foundation for in my own heart, pray, and preach, and heare, and do all duties that are suitable to the will of God, and no reality of these things in my own heart, nothing within but the stirrings of my naturall affections, and the like; when as a man hath not that clearnesse of judgement to discern his own state, and hath not that within him that is reall.

Secondly, hypocrisie is opposed to that *inward simplicity of heart and intention* in a mans spirit; when I do professe that which I do not intend, that's hypocrisie; when I do that in the Gospell which my intentions are reall in, and yet my intentions may be reall in the things I do, but I have not a reality in the principle: but this is the grossest sort of hypocrisie, when it is opposed to that *single-nesse* of sincerity and intention; they are as Stageplayers, act the part of them they know they are not. A man doth out of skew and vanity feign himself to be that which he is  
 not;

not ; this is the second sort of Hypocrisie, when I would be counted so for strictnesse and holinesse that I am not, and there's now in the very intention of my soule hypocrisie. But hypocrisie may be without the intention, where there is not that spoken of in the 1 *Philip.* 10. that you may be *sincere* \* *εἰλικρινής*, which is a very large word, & signifies that clear judgment a man should have as if he were *tryed by the beames of the Sun.*

\* ἀπὸ τοῦ ἐν ἡλίῳ κρινεῖν.

Now though there be sincerity as to *intention*, yet there may be hypocrisie as to the *defect* of the reality that should be in a mans soule.

So that from these two considerations in generall. you may see that hypocrites may be of those sorts.

First, a man may be an hypocrite and may *not know it* ; he may go on in all sorts of duties of Religion. and do all things *exactly* according to *the letter* of the Law, and do it with *integrity* in his *spirit*, as he *thinks*, not knowing that he doth it out of any false intention, hath not that cunningnesse to deceive ( as I shall shew you by and by, ) not so cunning a hypocrite as one who deales from the inward wickednesse of his heart, on purpose to deceive : but yet he goes on, and

never had the work of God upon his soul; he follows on the outward Letter of the Law, goes on in a *drudging* way; he finds some naturall propensity in his spirit to it from ingenuity, and common principles which are left in him by the Gospell: to a man may be long in duties, (*Paul* was so): he professeth, that what he did was out of *Ignorance* *1 Tim. 1. 13.* he did not know he was an hypocrite, he had no design to deceive the world, and to deceive himself, he thought he was an exact man, and carried it as clearely as could be; he had no design but to propagate his own principles, and he was above all the Pharisees, therefore he puts down himself as the most zealous of them: and surely he had a good intention as to his own thoughts; as to *design*, he was, as it were, an *innocent* hypocrite; And surely so it was with the *foolish Virgins*, *Mat. 25.* they went on *smoothly* a long time, and *slumbred*, and slept, and thought themselves as pure Virgins as the wise untill *midnight* came. And the *young man* in the Gospell, *Mat. 19.* he came to Christ with a confidence in his own intentions, that he had kept the law, or else he would never have come to Christ as he did, but yet he *lacked something*, he wanted the maine principle, he wanted *self-deniall*,  
never

never knew what it was to cast himself upon the Lord Jesus purely : All his hypocrisie lay in that. If there be but a *naturall ingenuity* and *simplicity*, and it come under the Gospel, it will be mightily improved by a mans following the *outward Letter* of it, he will be as *simple-hearted* in all duties, as much as formerly he was by following the common principles of honesty: therefore when the *young man* came to Christ, there was a kind of affection in Jesus Christ to him, and a love to him, and yet this was his hypocrisie; he did all those things, and had no intention at all to deceive the world or himself by it, but he wanted the *principle* that should have carried him on in all things : So that a man appears to be what he is not, appears to be a Saint, and does duties well, but is not. This comes from a want of principles, a defect in that *It is not my intention that makes me a hyprocrite before God*, but if I go on in profession, and have not what should make out that profession to be from God, it is hypocrisy. Only these are the most to be pittied & bewailed that go innocently to hell; they think they have grace & no man in the world can perswade them to the contrary, and as strong a faith as any in the world, & alas they have not; they think they love Christ, & would

do any thing for him, but they never had that love flaming in them from the power of divine love, and spirituall Gospell-principles.

Now the reasons why men go on thus are:

First, because they never had the *sight* of their own *natures*; they never were under the *through*-convictions of their *sinfull state by nature*, only bred up *fairely* and *ingenuously* in the Gospell; God never shewed them their own faces in the glasse of the Law, only they have looked on the Law with their own eye, in their own prospect; it is impossible, if God shewed a man his nature, he should go without Principles in his heart.

Secondly, It comes from a *generall view* of the Gospell, meerly from *generall considerations* of the Gospell, and *outward rule*, without any *particular inward sense of the spirit* and *frame* that should be in him: men look upon the Gospell as a History, and never come to see what spirituall frames should be their hearts to every duty.

Thirdly, men do find some kind of *comfort* in those waies, and they have not those *checks of Conscience* that others have, because they are not so *grosse* in their actings, but go on *smoothly*, without *questioning* their own state and their spirits are pretty well composed.

Fourthly,

Fourthly The maine and the great reason is *want of through-examination*, want of *diving* into the *depths* of the heart, not putting a mans self to it every day: men take up meerly the *imitation* as it were, of others, and the *shadow* and the outward *expression*, and consider them no otherwaies, whereas they are but shews; men never go no further in their own spirits than the outside, never search their hearts to lay them open before the Majesty and Authority of a great God, and so they live and dye securely. And is not this a sad thing, that a man should think he hath grace, and have no intention at all to deceive? that is, he hath not that cunning and desperate frame; but only goes on & trusts his own judgement & trusts his own general apprehensions & hopes wel of himself, & thinks surely he would do no wrong, do no evil, and this mans slips down & away to the bottome of hell: *here is a hypocrite, though not a professed one; he is deceived* through he intend not to deceive, for here is that I wold have you look to.

☞ It is not your *thinking* and *saying* you have grace, you may be hypocrites for all that, if you are not what you appear to be; you are a hypocrite whatsoever you seem to be, and whether you think so or no. *God thinks so, and know's so, and you will find it so*



so one day, when you come to have the vaile taken off from your eyes; *Paul* wondred what he was a doing when God opened his eyes, what he had been doing all this while. Therefore you had need be *trying* your hearts every day, daily fearing your hearts, and jealous over your spirits, and suspecting every motion, untill you have tryed your hearts by Law and Gospell, yea, and waited upon the Spirit for a new triall.

Now there is a *second sort* and they are such as are conscious to themselves of their hypocrisie, that they are not yet *sound* in the *maine*, and yet go on in their profession from their education, or for some *designe*, and cannot leave it, have many stirrings of God in their hearts under Ordinances from light convictions of the Lord upon their Spirits. And this is *exceeding common*, many go on a long time in profession and cannot leave it, but have many motions of God in their soules, and many sharp reproofes from God, and yet cannot see a through work upon their hearts, yet go on and professe, and hope it may be; but take themselves for Saints continually, and must have their names enrolled for Saints in Churches; and yet have a jealousy of their own hypocrisie, and go on so for many years under many *regrets* and  
wounds



wounds of spirit ; they have many *wangs* that pierce them sometimes, and yet the Conviction is not so *strong* as to shew them their *miserable and vile estate*, or to presse them on to the thorough work of the Gospell upon their hearts. And you shall find those persons very *high in prayer*, and *very able to speake well* in their converse with Saints : But they never met with God in duties never had Gods assistance, never found that spirituall strength ; when they heare men *Anatomising* of soules, they are only for keeping up the *glorious outside*, and the glory of outward formes ; they have been some ten or twenty years, and knew that Christ never appeared to them, and yet they cannot leave off duties, conscience and the outward rule lies upon them still : *this is very common* : And so it was with *Saul*, he knew in his own heart that God had forsaken him, & yet he would be doing something he would have *Samuel* to pray for him, but God had left him : he knew in his own conscience he was unsound, and had not done the will of God. And so a man may go up & down a great while, having a conscience and ability as to outward actings, and yet never be sound : God improving a *naturall light* so far as to outward actings that he cannot chuse but do those outward duties, and yet he knows

knows in his conscience that he never met with God, and if he do, it is only to tell him, Thou art not sound: & sometimes he breakes out in extravagancies; these can find nothing in their hearts, but conscience will be pressing them on still to keep up the forme. *This is a miserable soule.* Certainly some men are *self-condemned*, and it is impossible if so be a man have any stirrings of Conscience, and live under the Ministry of the Gospell, but he will sometime or other (if he be a hypocrite) have some discoveries of his own heart, when he comes to prayer, there is not that working of a spirit of Adoption; God may leave a man so in a general kind of way, that he may not at all set out those convictions; but those that have their consciences convinced of particular acts of sin, when they turn professors they have often times conviction, as to those acts: but let a man have never such a daily hint that he is an hypocrite, yet it is no more to him to strike him off his bottom and make him to be sound, no more than if a man had a daily sense of sin that he cannot get mortified, and he finds convictions not so sharp but that he can go under them and live, (through sometimes they are *fore* to him) and stop the mouth of conscience. The Lords power comes

comes not in with the Conviction; and certainly those soules are mightily *startled* soules, have mighty sharp convictions upon their spirits, but it is off again, and they carry a generall kind of tear in their own hearts, but still something or other there is, and they must keep up : *O take heed then.*

Look to your own hearts, what secret hints you have of hypocrisie, you that have lived long under the Gospel been given much to duties, look to your own hearts how many *twangs* have you had in the night-season in your spirits? You never met with God in the duty, though you prayed well, & read well in the sight of men, tho you have carried it fair up and down the world: what inward regret have you had in your spirits? This is a *lamentable condition*, for a man to be so a hypocrite, that a man goes on under the conviction & cannot get from it, & yet goes on in duties still. Now you have a third & last sort, w<sup>ch</sup> is the grossest sort.

Thirdly and lastly, a *designing* hypocrite, one that takes up Religion for some *particular designe*, which he knows the design of, in his own heart, as to get *honour* or *profit*, or the *countenancing* of *some particular lust*, or whatever it be; merely that a man may cover some secret lust, meerly to follow the opportunities and seasons of the world: this is the *grossest* of all *State-hypocrites*, as I may

so call them, those that are only making use of the name of Religion on purpose to deceive, and *begin all their evill, In the name of God*; these are the *grosssest* sort that can be possibly. And there are severall sorts of these. Some that are more *refined*, as to be honoured among men as *Simon Magus*, he would give any thing that he might have had the gift of the Holy Ghost, because he thought it was a brave thing to do *miracles* that he might be accounted of among men, therefore he was in the *Gall of bitterness*.

There are a *more refined* sort, which care not so much for outward kind of *profit* or *honour*, but they do follow on duties and the waies of God, meerly to *quiet their consciences* upon some speciall guilt as to former *actings*, to *cover* some kind of corruptions that they may be *hushd*, and be counted *Saints* besides: That is a more spiritual way, for there be some so *curious in a spirituall hypocrisie* that no man can find them out; they have some old *blot* upon their conscience that they would take off by a new way of acting, to take it off from the sight of others, and be accounted as new: I only give you these in generall, they have some secret corruption that is their *darling* lust that they would *nourish*. This is now to be a *Seage-player* indeed

deed: when I know I am a *beggar*, and yet shall put on the *Robes of a Prince*; when I know I have that *unsoundnesse* in my heart, and yet would be accounted a *sincere Saint*, and would do something that shall cover my corruption, and I would do duties because I would get such an honour: That is a most *shamefull way*: These are the wickedest sort of men in the world; certainly there is none have more shame in their own soules than these, if they look into their own hearts.

I would therefore now apply this, and leave the rest for some other time.

*Applic.* I beseech you therefore every one take in the exhortation of Jesus Christ, *take heed of this Leaven, this Hypocrisie, this wicked venomous poyson* that lies in all sorts; most in *Churches & Congregations* where the Gospell is preached, we are leavened before we are aware take all diligence & care, yet it comes in: This is that which Christ did advise his Disciples of: *take heed* of that above all things; but before I go on, I would leave these Considerations with you, that you may not mistake.

First know, that there *may be hypocrisie in the soule, and yet a man cannot be called a Hypocrite*; There is Hypocrisie in every state;  
you

you must not think that if you find some Hypocrisie you are a Hypocrite: I speak this for the *comfort of poor Saints*; if they find any deceit or cunning in their ipitits in their duties, then they say, they are hypocrites; they are damned; no, I would have you to know, that *Hypocrisie lies very close in the soule of the best Saints*; but only, when the straine of a mans spirit goes on so, then you had need look to your selves when you find that Hypocrisie is *predominant*.

Secondly, *There may be great charges of hypocrisie as to particular actings (nay, whole actings may be in hypocrisie) yet not a hypocrite.*

2. *Gal. 13.* as Paul charged Peter with Hypocrisy, the whole act was done hypocritically, and he brings in Barnabas as guilty with him he did dissemble: so it may be with a Saint; he may dissemble in an action, in a duty, and yet not be so in his *whole state*. Therefore judge not of your selves by particular acts.

Thirdly, know that *Hypocrisie is not only as to an outward duty, but in every motion of your spirits you must look*, it lies not only in grosse designs to advantage self, but it grows secretly, you know not how; it touches upon every part upon a sudden before you are aware of it; in your love to Christ, strange Hypocrisie! In your very motion to Saints,  
and

and expressions, what wonderfull vailes of hypocrisie. You must therefore look exceeding *narrowly*, you must put on *Gospell-eyes* to try hypocrisie in your own hearts. But I say however, whatever you do in the world, and whatever you be, be not Hypocrites, *Shew your selves to be what your are*, let the sense of things so lye upon you, that you may not deceive. I say not, that profane hearts should vent their profane thoughts, but lye humble before God in a deep sense of your deceitfull hearts. And make not the world beleieve you have such and such *enjoyments*, and sights of Christ, yet, have none.

☞ Take the best of men in the world, *we that preach to you*, we are in some kind Hypocrites: we think we are so and so, and speake nothing but from our own experiences in our hearts; *we may shew a perfect rule, and yet be Hypocrites in many things*. Only there is the spirituall intention and reality to honour God, which is the only comfort; but we are not fully what we appear to be, yet are endeavoring and pressing on to be so, and that shews we are not hypocrites, *through, in some sense, every man may be called a hypocrite*, when he is not what he should be.



Oh! *take heed, take heed.* But I say, be what the Gospell saies, hold forth what you are indeed unto the world. I had thought to have named severall sorts of persons, that had more need to look into their own hearts about hypocrisie.

First, *those that are of popular spirits*, that are to converse with many, these had need look closely to their own spirits for the most of our *garbs* and expressions are but very *seldome true* and reall, out of the deep sense of our duties to one another: Take heed therefore, lest we gather up a name of hypocrisie: it is very hard to have much converse with the World & not be much in hypocrisie, without a man be much given up to *reality of spirit*: you will find your tempers, in that regard, how they are: you had need have more *warinesse* in your own spirits.

Secondly, *those that are of a naturall cunningnesse, a naturall craftinesse of spirit*, they had need to take heed, especially when they come under the Gospell, in opening their soules, and conversing with Saints; then that naturall cunningnesse will be mightily improved under the Gospell if not mighty wary it will come up to a *spirituall hypocrisie*, if a man have not an exceeding care, and it is dangerous dealing with a person that is apt to  
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cunningnesse. There are exceeding many that are thus in these daies.

Thirdly, Those had need to look to their own spirits, *whose Religion begins with some particular occasion in the world*; where Religion begins with the times, it is a thousand to one but such will prove hypocrites, and dangerous ones too.

Fourthly, *Those that are given to an outward strictnesse and severity to externall things*, observance of outward actings, and circumstances of outward formes, without they be very carefull in them, for here lies hypocrisie, in doing all duties, in being most exact in the outward form.

We shall come to open something hereafter, that if it please God, all shall see if they be hypocrites or no.

## SERMON II.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**T**His is one of the *serious* cautions of *Jesus Christ* to his own Disciples ; and to those that had grace ; yet he bids them, and all that ever he met with to beware of the Leaven of the Pharisees, which he saies was hypocrisie.

Now he calls the *Doctrine* of the Pharisees a *Leaven*.

First, Because of the *spreading nature* of it, there is nothing so spreaging as Leaven : put a little of it in, and it will go through the whole Lumpe. *Hypocrisie is the most spreading thing in the soule* & goes over all the faculties, no faculty is free of it ; a little Leaven, when once it is engendred, saies the *Apostle*, will leaven the whole Lumpe, 1 Cor. 5. 6. A little Hypocrisie in a mans spirit, it will soon spread ( if it be countenanced ) over his affections and faculties ; and then,

Secondly,

Secondly, he compares hypocrisie to Leaven, becaule of *its insensible way of spreading* no man knows it; a man puts but a little Leaven, and it gives a Tincture of it presently, so it is in the heart; Hypocrisie workes so *insensibly, so closely* in a mans spirit, that if you be not exceeding wary and carefull, it will undo your whole soule; It will give you such a Tincture that you will hardly be able to take off the savour of it without you have a mighty power from heaven; therefore you had need beware of the Leaven of Hypocrisie. That is only for the Word.

But you may remember I began last time to open the nature of Hypocrisie, and shewed you that it was opposed to two things.

First, Unto the *Truth and Reality* of things, as they lay in their own nature.

Secondly, Unto that *simulation* that *fainednesse*, unto that *sincerity* of intention, faining what a man doth.

As it signifies a faining in that,

First, It was opposed unto the *truth of things*; that is *Hypocrisie that is not according to the nature of things as they are*; so he is a hypocrite that is not reallie sound, though he may pretend he is so, and think he is so; for I shewed you that is the *grosser* sort

of hypocrisie to be fained so; to *faine* my self to be a holy person, to *faine* my self to be a Saint when I am not, that is the grosser sort of Hypocrisie; but there is an Hypocrisie lies closer, when I think I am a Saint and am not so, I am a hypocrite.

So it is opposed to a word in the Greek, often-times used and put for sinceritie, *ἐμμενεια*, and is a word that will expresse it exceeding clearly.

I shall only speake to the first sense at this time.

To open it more clearely to you.

First, This *Hypocrisie* is opposed to the truth, the reality, and cleannesse, the sincerity, and and soundnesse of things in their being and nature. As you know that is a false *Jewel* and *Diamond* that hath not the proper nature and colour that belongs to it, it is counterfeit, it is not right, though I may think I am enriched by it; that makes not the thing the truer for that, they are but all counterfeit. I am not the richer, if I had many of those glittering Diamonds, that is my mistake; so it is as to hypocrisie on this first consideration, if there be not a cleannesse, a perfection in the kind. If I be not a Saint reallie in my own Spirit, let my *perswasions* be what they will of my self, and others perswasions be what

what they will be of me, yet I am a hypocrite in the eyes of God. Let my graces be never so glittering and glorious in the sight of my self and others, yet if they be not such as can be tryed according to that *ἐιλικνεια*, that sinceritie, such that may abide the judgment of the Sun: If they cannot 'bide the pure sight of God and his Glory, I shall be found to be still a person that I am not; I shall be found in another condition.

This is that I wou'd speak unto.

*It is not my intention only that will make me a hypocrite*, it makes me a grosser, to teigne and dissemble; But it is as well the one as the other: the want of the reall principle, the want of a sound work upon my heart.

Take in the first place this consideration.

First, *I appear to my self and others to be what God will not own me to be at the last day*; so there is hypocrisie in *Fundamentals*; I say I have grace, and God saies I have none. I say I beleieve, and God will never own my faith when it comes to trial). I am as far to seek, & I am as much a Hypocrite, (for I have a false faith a false motion after God & Christ) as much as if I did intend to palliate, to counterfeite my faith on purpose: A man may have the *complexion* but, not the *constitu-*

tion of a Saint. If I appeare not really what I am before God, I am a hypocrite. Therefore this, I say, is the great thing that few in the world do know, *that most of Professors are Hypocrites*; they are not thoroughly converted through they have (as they thinke) the glorious workings of God upon them, yet if they be not true and reall, and will go through the fire of divine eye, and the search of that Omniscience of the Lord, they will never hold, *I am an Hypocrite, though not so in intention*: I am not so as to the *formality* of hypocrisie, but I am so *really* as to God; therefore consider of it, consider of it; for the most people think, if they have but a good honest intention in what they do, they think they are perfectly free of all danger of hypocrisie; they are safe and sound in Religion, if they pray and do not dissemble in their prayers: that is, that their hearts and their tongues do not jar but do agree, they are then free from hypocrisie: but that is a miserable mistake. For alas, it is all one *whether or no you feigne your selves to be what you are not, or are not what you think your selves to be*; it is all one as to the thing it self, you will find it so one day in your own spirits: when you shall find all that ever you have done to be but glorious appearances; What will it do  
you

you good when you can say onely, I had a good intention, I thought I prayed well, and had the straines of the Gospel in my own spirit, what will this do you good if you be not found so? But this it that I say, that if I have not the truth in me of what I do professe, though I do sincerelie and honestly profess: what I thinke, it is all one (as to the nature of the thing) as if I did feigne what I am not: For I shall be as well undone by the one as by the other, and I am not the person I think my self to be, nor others thinks me to be if God thinks not me to be so; & to what end should we sculke up & down and not be what we are in our own hearts, but delude our selves and not deal faithfully with our own spirits.

✠ As now take a *preacher of the Gospel*, suppose I preach the Gospel; if I preach any thing that is untruth, or a lye; though I do it with never so honest a heart, I shall be damned for it: If I preach against Jesus Christ any thing that will *destroy the Fundamentals* of the Gospel, I shall be destroyed for all that, though I be never so honest in my intention; For our intentions are but naturall and common: If I think I have grace, and a work of God upon my soule, and yet have it not, it is all one as with those that know they have no work

work of God and yet professe.

Secondly, there is hypocrisie seen in it likewise, because *I take up things in a generall manner, and never try them, nor my own heart by them*, that shews my hypocrisie, though I think I am reall in my intentions, I should try them over and over again. But to make out this a little more clear to you.

Let us consider in the general *the power that imagination hath upon the spirits of men*: Take any one that is thought to converse with the devill, and trade with him upon promise of Gold, and Silver, and the like; The power of *imagination* will work upon such a man that he will believe on the *Devill*, that he hath all the riches in the world, the gold of the *Indies*; this the very power of *Imagination* will do, he thinks he can want nothing, and yet so strong is this power of imagination upon him all his daies.

Do but take a man in a melancholly strain, he will thinke really he is what he thinkes any other man to be: If any man be taken in a feaver, he will beleieve he is so, he will sweat at it. If any one be thought to go mad, he will be the same; It is the same in Religion; the *fancy* and *imagination* of a man will work as strongly in religion and the Gospel-perswasion as a melancholy constitution:



tution: I will perswade my self to be in heaven, and see Angels and glorious Saints, and be in the boosome of Christ, though I never heard his voice to my own soule; and all this upon the power of imagination, it is so strong upon our spirits; if there were no more but that, it were enough.

Secondly, in generall know this, that *you may see it by the contrary of sincerity*; you know that is said to be sincere in the proper sense of it that is *not mixt*, that is without any *mixture* at all, as that is pure wine that is not sophisticated by any brewing; that is sincere that is not mixt, that is pure from the grape, shines in its own lustre; we call that hypocritical that is mixt, or hath any thing to set it off but its own nature these things that come purely from it self; so it is in the soul of a man that is hypocriticall in his own spirit: that is not sincere that hath a shew of grace, and yet hath it not, that is hypocrisie; he hath common and carnall principles, or, if you will, *common grace and carnall principles mixt together*: it is ordinary in the Gospell, a man hath his *naturall principles*, and *some additions of assistance and power from God*, and they are jumbled together, they are not sincere at all, but hypocriticall, nothing shines in its own nature; so it is with most men  
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in the world : there are other *ingredients* that are mixt with all their *actings*, there is something mixt with it in the Principles, in the very first motions. And certainly this is that which is *sutable* to this *Text*, where he saies *Take heed of the leaven of the Pharisees* which is Hypocrisie. *You must not thinke the Pharisees did preach Hypocrisie*, but onely their doctrine tended to nothing else but setting up an outward Religion, without any power to lead men to holinesse in sincerity : and so they mixed their own interests with any thing of the Gospel ; you must not think they preached hypocrisie, no, they were *wise men and observant*, but their doctrine did *lead* men alwaies to nothing but *outsides of Religion* : to be common Professors, and look after nothing at all but the meere shew of the Gospel and of the Law ; the Doctrine it self was good, but they mixed it with some *other ends* ; they had *a dash of their own* (as I may say) with what they said, they were never pure and sincere in their actings. Therefore the same word that is put for sinceritie is put for unleavened bread, that is, pure bread that is made up without any leaven. Now if a soule be not cleare and sound in the principles of the Gospel, in the workings of it, he is a hypocrite, be he what he will.

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There may be *mixtures in second actings*, but if there be *mixtures in principles*, that is hypocrisie.

And upon this account all Professors that live under the Gospel, be they of what height they will, they are Hypocrites, they never had a sound work of God: if there be a mixture in the principles and the end, they are hypocrites *that never had a through worke of God, and pure divine principles acting in their soules*: but have a mixture of other ends in their heart, that do leaven and spread through their whole principles, they are Hypocrites.

But for a sincere soule, in principles and actings, he hath really unmixt actings from heavenly and holy principles, to a holy, and spirituall, and divine end.

How many Hypocrites shall we then find before we have done, if men will but search their hearts?

But that *men may be thus hypocrites, and thinke they have grace, and yet not know so, do not believe they are such*;

I will give you first some *demonstrations*.

Secondly, Shew you that *they may have some sincerity, and yet be hypocrites*.

First,

First, That men may be hypocrites, and yet not know it in their own spirits, take these demonstrations.

First, *From the generall rule that all divines give; That whatsoever grace is in a Saint, the likenesse and imitation of it may be in a Hypocrite*, and he may thinke he hath it so; there is a *faith* in the Gospell like the faith of a true beleever; there is a *joy* in the Gospell like those that have seen the face of God; there is a *patience* in the Gospell like that which comes to the perfect submission to Gods Will: & so I might go over all the rest. And so there is a *likeness* of *sincerity* to that which is flowing out from a pure heavenly spirit: For look *whatsoever God hath imprinted, that the Devill can paint*; what God leaves as a Character of the heart of a Saint, that the Devill may strive to imitate, and from a compliance in a mans own temper forme up the same; as Children do make up Babies in imitation of children which are reall: and those that know not this, know nothing.

But secondly, as another consideration and demonstration to make this out, know, that *all those things we call moral vertues, that were in heathens, that is the very reliques and remainders of pure nature that God hath left*  
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in some measure, those morall virtues are as much improved in the Gospell without grace, as any other consideration, principle, or rule. I say, morall virtues, as *Justice, Integrity, Patience, keeping in of corruptions*, and the evennesse of *actings* unto a Rule, the same are improveable under the Gospel with more advantage than by any other Rule.

Take *Socrates* and *Seneca*, two of the great paterns of morality that ever lived in the *Heathen* world; had they been under the Law with *Paul*, and brought up under the legall dispensations as *Paul*, and the young man in the Gospell were, *Mat. 19.* they would have as easily complied with that Rule, that is, been as faire, as improved men as ever *Paul*, or as the young man, that came to Christ, and said, he did never omit any of those things from his youth.

They did all that the light of nature did shew them, and their consciences, and *Paul's* conscience did not check him doubtlesse, as to his exact walking according to the Rule of the Law: Now as the Law was a higher Rule than the Light of Nature, because it was expressed and given more positively by God, and some spirituall addition given to it being written by that finger of God; the other had as it were the whole

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*Copy.* So *Socrates* and *Seneca*, had they been under the Law, & brought up as well as *Paul* was, *Pharisees*; they would have taken in as easily those things, and have been brought up under it with as much zeale and largenels, and refinednesse of their natures as he.

And my reason is this; because *outward Rules are as improvable by one as another*, according as a man is but under the knowledge of them; A man can as well take in the sense of the one as of the other, while he is inured to them, he sees some conveniencie, some goodnesse in them; so that consider all these things, as *improvable* in the Gospel, and then you will see how nature may be refined by the Gospel; and if the very meer light of nature imprinted, and glimmerings in a mans conscience could learn a man so far, how would a man come to be, when he was under the Letter of the Law, and beleev'd it was writ by the finger of God? And then, if a man should passe through the Law, and come to the Gospel-Letter, and believe in a common manner, that this is a more pure and refined Rule, still a mans spirit goes on, and is more heightened to a more bright frame, that *a man thinks all these morall virtues even perfectly to be graces*: For a man acts but the same principles,

principles, the same faculties still in the Gospel, only they are changed, transformed: But however there is enough in the Gospel to suite all these principles, to refine them and make them more *curious* than ever they were by any other principle or Rule.

Thirdly, Adde this, *the voluntary agency and power of the Spirit* and workings of the Holy Ghost, who works as he pleases; and how he will, and is not bound to work to the uttermost of his strength upon a soul, but he may work upon nature, and glance upon nature, and leave it still in its own condition, and yet mightily improved as to those *tastings* and *enlightenings*, Heb. 6. There is even in nature a kind of *taste* of Heaven and Grace, which will make a man thinke he hath the *power of the world to come*, as you have it in the sixth of the Hebrews.

And, as I told you before, there are,

First, *the same faculties that grace is sealed upon*, as nature, the same *understanding*, the same *will*.

Secondly, *the same kind of motions*; as I must *know Christ*, and *will Christ*, and *go out to Christ*, and *breathe after Christ*, only they are; they have the same *motion* as to will and desire, but not the *same principles*.

And therefore it is no wonder a man may be

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deceived



deceived in his own spirit, and thinks he knows *Christ*, and beleeves on *Christ*, and hath many motions of him, and all it may be are of outward considerations of him, never hath a pure light shining from heaven upon his soule: so that, I say, it is a very easie thing to see how a man can be a hypocrite and not know it: to consider what voluntary motions there are of the Holy Ghost upon a mans spirit, yet not a saving work; for as the Spirit that blows upon whom he will, is not bound to convert you: so he may present the *outward species* of *Christ* to you and never change your will, nor understanding, and yet a man may thinke he knows perfectly what's the nature of the whole Gospel in his soule.

For a man hath to be improved in the Gospel *a rationall understanding*, the Gospel can improve as well as any other Rule.

Secondly; *There are those passionate love-expressions that will worke mightily upon affections*; as they are taken in with so much fulness and variety: as to thinke of *Christs* dying, that was innocent, and out of love, if it were but read in a History would work upon the affections, and yet leave nature as nature; a man thinkes he loves *Christ*, and may weep at the thoughts of *Christs* death, and yet be unsound for all this.

Fourthly,



Fourthly, if you consider *the variety of Gods workings upon soules in conversion*; how many waies he workes, he may think he is perfectly converted, and yet an unsound man for all this: Alas the wayes of God are so *mysterious*, it is compared to a *new birth*, *joh. 3.* Who knows how a child is born in the womb? A man must have a divine light in his soule to see thorow and thorow his soule; Take a Saint himself in his clear light, he can hardly tell how to discern into the variety of Gods workings: what hath bin the pure working of God: where lies the Child; the new-borne babe, as it were. It hath come and past through the many varieties of Nature and Grace; and then if I should adde, *how apt men are to be perswaded of the goodnesse of their conditions*, and not know the badnesse of them, and how easily *self-love* will be trying to set off what hath but a shadow of Religion, with many other deceits: then you will easily say, A man may be unsound and never know it in his own spirit for a long while.

Secondly, A man may be sincere, and have honest intentions in all his duties and actions, and yet be an hypocrite. And that it may be so, I shall demonstrate it thus to you.

First, there is in some men such a *morrall*, such a *naturall sincerity* (as I may so say) in their actings, that they are not disposed unto the *contradicting of their principles*, and *their actings*, they are *tempered* within themselves; they are not disposed to contradict their actings: so it is said of the sincerity of *Abimelech* as concerning *Abraham's* wife, he appealed to God in *Genesis* 20. in the beginning. Saies he, in the integrity of my heart, and innocency of my hands have I done this: saies God, I know thy integrity. Now there is such a sincerity even in men that have not grace, that they would not do such a thing if they knew it to be unjust according to their Principles, they would not do it for a world: or if they had taken up an opinion, they would not go against their opinion, there is such a kind of sincerity. Now the same may be in the Gospel; that is, I go on honestly as I think able to preach, & pray, and I have no kind of ill intention to deceive, only *I have not a spiritual principle to act me, there is my misery*; I come not so much to be seen of men, as from the intention of my heart, but I come not to have *Christ*, or to meet with *Christ*; so I am a hypocrite, because I come not from the maine principle. Therefore first know this as a Rule, that you may see this clear: That *simplicity of*  
*inten-*

intention cannot justify any acts of men that are bad, all will grant that: for as it was with Pilate, he washed his hands, yet that did not excuse him.

Secondly, *My intentions in any action do not make a thing to be true or good in it self at all*, as if I have a Jewell to sell, my intention in the selling it for a good one may deceive the buyer, it being counterfeit, no act can be good without a good intention, but my good intention makes not the thing really good in it self: if the thing in it self be not perfect and good, it is hypocrisie.

Thirdly, know, that *a meere good intention may proceed from the naturall constitution of a person, not from the goodnesse of his heart*. It may be I am not given so much to cunning and deceit as other men, but have a plain naturall constitution; but if it come to a particular, it may be I have as much in my intention (if I were put to it) as others.

Fourthly, know this about intentions and the sincerity of them: That sincerity, that will demonstrate a man to be a Saint, *must flow from the pure and even workings of principles towards their ends*: sincerity must flow from the even acting of faculties within towards their ends: I do not act sincerely to God though I pray never so much in duties,

if I have not a divine *spiritual spring of love* to God; A heart *impulsed*, moved to God from the power of his own spirit: If I have not *graces acting together in a harmony* (faith, and love, and all other graces) purely and really working to God: For sincerity (as I may say) is but the *spirituall tune* of the motions of all graces in a mans soule, it is no more. But I will close up all: there are many things I should have shown you.

But now for distinction sake, having laid down this: That a man may be a hypocrite and not know it, think he hath grace and hath it not: I shall therefore come and shew you the severall sorts of hypocrites; I will but name them.

First, there is a *meer formall hypocrite* that insensibly *drudges* on in his duties; praies, and heares, and comes to Church and no more, and hath no inward power nor virtue in his own soule, nor is convinced of any thing to the contrary; as *Papists* say over their *beads* whilst they are sleeping; I confesse every formalist is a hypocrite, but there is a low sort of Formalist that meerly drudges and that is all, there is something wanting within.

Secondly, there is a *zealous hypocrite*, and he seems to *actuate his Forme*, a fiery hypocrite,

crite, ( as I may so say ) one that you would thinke had life and soule indeed, and follows on Religion to purpose, and yet *it is but his passion and humour*, no grace at all : Some men have taken up an opinion, and are devoted to a way, and their heat is so much as they follow it on with might and maine, and spit in the faces of others besides : Such a hypocrite was *Paul*, as to zeale persecuting the Church: I followed them on, I dragg'd them to prison, saith he : so it is certaine, there are some men have taken up *an opinion* some way or other, and have no more Religion than the stones in the street ; and that they will follow with fire and sword, and think all Religion is lost if that be lost, that is their end and Centre ; That is a zealous hypocrite, I call him so, *for he hath nothing at all but that opinion* ; come to aske him of *Faith and Christ* and the *Work* of God upon his soule, and he can tell you no more than a Heathen : and commonly wherever *you find so much zeale and fire there is hypocrisie* ; for the fire of the Sanctuary will enflame a soule, there is that ; but it will not scorch the flesh, nor burn the heart ; We have enough of those zealots in our daies, that without they have their own opinions maintained, they do not mind Christ or the Gospel ; nor ob-

serve how it will go with their own immortal soules, no more than if they were heathens.

Thirdly, *There are confident and lofty hypocrites upon this opinion*: They are full of persuasions of the love of God & grace in their hearts, they have lived under the bright sunshine of the Gospel, and never came to the truth of the Gospel, never saw their own soules and hearts, never came to the furnace of the Law and Gospel; they have met with some good notions of grace and mercy, and apprehensions of Gods love and joys in their spirits, have had some little twangs of conscience now and then, which have put them to seek after the best kind of remedy, and of a sudden, are got to a great height in the apprehensions of Gods love, those I call *lofty, confident hypocrites*: yet it is said in *Job. 8.* the hope of the hypocrite shall perish; many soules have great *flourishings*, mighty buddings, they thinke Summer is come and Winter is past, and no more but an eternall spring in their soules; like the *stony ground*, they beleaved for a time, and immediately received the word with joy.

*Ob.* How can they receive the Word with joy? That is strange, that a man should receive

receive the Word with joy & wither presently.

*Sol.* Truly they had some workings on their soules; and pangs in their consciences, they saw some sins, and had some feares, and lived where (it may be) they had some sweet notions of the Gospell, and they had a promise, and took it in presently before ever they knew the nature of it, and rejoyced, and were confident of their own estate, and of the love of God; so they go away merry from Sermons, and duties, and nothing at all of true grace: this is the highest judgment of God upon soules; in *2 Thes. 2. 11.* the Apostle speakes of giving men up to strong delusions: Though it is taken for delusion of doctrines, yet it may as well be taken for mens being given up to their own strong persuasions of what they have. This is a strong delusion saying, I have seen heaven, and the face of *Christ*, and yet deluded in my own spirit. I will adde no more.

Fourthly and lastly, *A demure and state-ly hypocrite*, this is the highest sort of them, as upon this principle, one that will walke so exactly and *curiously*, having conversed with all the notions and rules of the Gospel, that hath *sprung up* so curiously, and yet is choaked with something at the bottome of his own heart; he goes on with that strict-  
nesse,

nesse, that gravity in the Gospell, that he condemns all others as unfit, as below him, as one above all others; he hath all kind of *Artificiall motions*, one that hath a pretty even temper in his naturall constitution; and what through *restraining grace*, and what with *morall considerations*, and *enlightnings* of the Gospell, he hath got some *exact formes* of the Gospell; this man walkes so strictly, so curiously, that none can discover him: Such a hypocrite there is in the world. Look to it, this man walks step by step, he walkes so exactly that the Saints may admire him: so curiously that none can discover him: But for those glorious converses with *Christ*, and through powerful workings, he never knew them; he is the fairest to look upon of all sorts of hypocrites: Now there may be many things I should have shewn to you, how to discover those sorts of hypocrisie; As.

First, to shew to you that of all sorts and straines, *self is the bottome* of all they do, that is the secret of all their motions; & indeed *self-love is the ground of all hypocrisie*; for it makes a mans periwade himself he is that which he is not, & feign himself to be what he knows he is not: *self-love is at the bottom*, & that works  
at



at the heart secretly and closely; there be two things I would have shewed you about this acting of self. That,

First, *a man acts purely, and moves most strongly from self-love, and self-considerations;* and then,

Secondly, *Self-satisfaction is the uttermost of the desires of the best sort of hypocrites in the world.*


Secondly know this likewise, (that you may discover such an hypocrisie in your own hearts) that *all such sorts of hypocrites, as are known to themselves, cannot abide to be tried,* to be unript, doth not love lancing and piercing: he loves not to have his bowels turned up, he cannot endure to think to be put to the uttermost of his own spirit, that is a perfect signe of such a hypocrite; These things that go between the marrow and the bone, the soule and the spirit, he cannot endure that: he would avoid the dints of the sharpest Arrows in Gospell, if possible. Look how much flinching you find in your own spirits, so much hypocrisie. A hypocrite cannot abide to be touched fully to the quick, and laid open: to be ripped at the heart, to have the naile driven into the vitals, which a gracious heart longs for.

Thirdly,

Thirdly, *There is ever some secret unmortified lusts under all those seeming graces of a hypocrite*; ever some secret unmortified lust, either pride, passion, or covetousnesse, or concupiscence, something or other, which will, and doth breake forth sometime or other; and look to your selves, you that have been ten or twenty yeares under the power of a lust, and it breakes forth continually upon you: if you be not hypocrites, you are as nigh them as ever was egge to egge, as to the likenesse of them; you that have been known to be what you are so many years together, I durst denounce such a man a hypocrite that hath lived so many yeares under a secret lust unmortified; What, is there no power in Christ? hast thou not kept thy lust close all this while? It may be thou goest to prayer afterwards, and thinkest that will make it up, but thy prayer shall shew thy hypocrisie more, seeing thy lusts live.

Fourthly and lastly, those are the highest hypocrites of this kind: *They secretly envy the brightnesse and glories of the gifts and graces of other Saints that go beyond them*; & that is the perfect Character of a hypocrite where ever it is found: if that be not a hypocrite there is none in the world; when a soule cannot abide to be outshined, it is a signe that

a man never loved grace for grace, for then he would love it where it is most pure, and shines most gloriously, and this the Pharisees were vext at, they hated Christ perfectly, because he went beyond them, and was a conviction to them: these and several other Characters, I had thought to have given you; but to satisfie some soules that will be apt to say: every one will be a hypocrite if this be so, I answer.

First, *My designe is to bid you beware of hypocrisie, as Christ doth: Try your hearts, take not things up in ordinary and common waies, be not unbeleeving and doubting, that is not the thing I would be at, it is not to scare you off the Gospell; be curious and critically, be serious in the viewing of your own hearts, and search to the bottome, and trust not to your selves with feigned enjoyments*  *I would not discourage the poorest looker after Christ for all the world, only I would have all men to be pure in their spirits, and let every man put himself to it; let a man have gold that hath passed through the furnace; let a man that will be rich be rich with those precious things that are of an eternall nature.*

Secondly, to answer that; *you will find grace will lye but in a little roome, therefore*

I put you to it, true grace is like a *Diamond*, very *little* in bulke, but of a *high* price, and mighty value; therefore I beleech you be through in your own hearts, thou poor looker after Christ, Grace lies in a little roome, more may be in one motion than in all the acts of the world: you may have more grace than the greatest and glorioussest Preacher of the Gospell, therefore try thy soule, and be not discouraged though thou art not such a flourishing & glorious professor as another, yet thou maiest be a greater Saint.

Thirdly, *I would have none taken up with any outside or glorious formes in the world, but be looking within what inward frames you have in all your duties; no, I would have no soule taken up with any opinion, with any religion that is externall at all, but that carries out purely to heaven, as the very heart is meeting with the Lord Jesus, and as he hath a spirit acted in every word he speaks in the Gospell, not to dant you from Religion, that is not my design, but to keep you only from the leaven of the Pharises, externall dependencies, that your soules may not be lost with the greatest misery to all eternity.*

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SERMON III.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**I** Have endeavoured to shew you in *generall* what Hypocrisie is, and the last time gave you a hint of severall sorts of hypocrites; for *hypocrisie lies not in one straine.*

Now we will lay this down as a foundation, (which was named before) that look *as many sorts of tempers as there are, and humours, and constitutions of men and designs that men have in Religion, and as many waies as there are, so many common workings as God may have upon men; so many sorts of hypocrites may you have entering upon Religion on those grounds;* for look as it is with grace, where it worketh effectually, it changes not the faculties, nor constitutions: A melancholly man is so still though he have grace, and so you shall find, his actings will shew something of his temper and nature, so as to hypocrisie and demonstrations of hypocrisie,  
so

so many sorts of tempers as there are in the world, when men enter on the wayes of Godlinesse upon unsound grounds, not being wrought upon thoroughly by God, so many sorts of hypocrites you will have. I told you of four Sects the last time ; now I shall go on and shew you more.

Look as *a man is by nature of a duller and heavier constitution*, and hath got the *outward forme* of Religion, he *will be a meer formalist*, *drudging* on in duties, and no more : nothing of the spirituall nature of it, taking abundance of paines without sense, go on in his waies, and his duties without any power at all, and that was the *meer formal hypocrite* I told you of, he hath had some little touches upon his spirit that moves him, and together with education hath gone on as in a Tract.

If a man be of a *hot temper and constitution*, fiery in his nature, & enter on Religion upon such common grounds & ordinary frames (as the most do) *he will be a zealous man, exceeding zealous*: Some opinion or other, some particular form his hearts is most in, & *he is the zealous hypocrite* I speak of; he will stick to his opinion and hazard all, and never care for the other parts of religion if he can but maintaine that ; so it is with many in these times,  
never

never care how the work of God goes on in the world, or their own souls, so they have their opinion. So if a man be of a *facile and easie nature* to be perswaded, and enter upon Religion, he will easily conclude that all the promises are his, take every thing for granted in the Gospell, and apply it to his own soule, as if he had a peculiar interest to all the promises; and so grows in a confident secure frame, and that is the hypocrite I told you was confident, that out of the easinesse of his nature takes all things in the Gospell as his own, though he never saw the need and want of them, and never knew the worth of them; for I told you, that *self-love is the ground of all hypocrisie in a mans spirit*: If a man can get any thing for himself, as self-love acts, so a man gets into such and such a frame, as it was with a mad man that sat at a Port, that when all the ships came by, said, This is mine, this is mine: so do all men say, without either Religion, or the knowledge of the nature of the promises of the Gospell, challenging them without a need of them, or a knowledge of the glorious design of God in them.

Then again, if a man be of a *more forward and daring spirit*, and if he get into a profession of Religion, he will prove a *presumptuous,*  
E *hypocrite*

*hypocrite*, to presume exceedingly upon the Gospel, and the things of it; he will vent the opinions he hath taken into his consideration, and that he sees most sutable to the world.

If a man be of a *more grave and sober temper*, and hath got such a custome of Religion and duties, and taken up the profession of it with a secret inward desire of applause to be somewhat in the world, he will be most curiously exact in all his frames: such a man will cut to a hair, and he will observe the least thing in others that may be as a blot in them, and him I called a *stately and curious hypocrite*: he will not be blamed in the world, that is all his designe; he will keep all plots and spots off him, if out of mistake he be wrong, he will mend it next time; his name lies at the stake for it, and all his comforts lies only in a fair handsome neat carriage in his duties to the Sons of men, that he may be able to be blamelesse in his reputation in the world, and some men have been so curious in their actings and observances, that they have shamed many precious people; that was *Pauls temper* and care alwaies, that he might be *without blame* to the world; as to the *Law* he was blamelesse, *Phil. 3.* and it is as great a thing as a man can speake, and  
doubt-



doubtlesse the Pharisees had a handsonnesse and neatnesse in all their observances, that they were very much admired by the People: A strictnesse, that they looked at a *Point*, at a *Latchet*, though the great and eternall things lay with no weight on their spirits: such kind of hypocrites will go on *smoothly* in the world, that a man shall *admire* them, and *check* his own heart, and say, I am a *hypocrite*, certainly I never came up to those frames; This man *dazels* the eyes of men, and all his designe is to carry on handsome garbe, and go for some body in the world. Oh: this is that, that many in these times had need look to their own hearts in; *Tithe mint and cummin*, and *neglect the most weighty things of the Gospel*; they have handsome apparell without, but never look within to the eternall workings of their poor soules, and that state that must be before God for ever.

And againe, If a man be of a *crafty cunning temper*, of a *naturall subtilty*, and he begin to professe the Gospel, he will play the part of a hypocrite to purpose, he will *shift* at every turn, and *change* every time; he will not be found at any time unmutable, he will tell you he must change with *providence*; he will be sure to manage all that naturall subtilty

tilty in Religion to his own design perfectly: and truly *there are no persons so perfectly hypocrites as these*, that out of craftinesse begin to be hypocrites, upon *subtle principles*, are privy to their own deceits, they are out of *intention* hypocrites, and they know they can shift and comply with any occasion; there are thousands of these hypocrites in these times in *England*, that can close with the times, that make use of the time and occasion, and have no more grace in them than *heathens*. So take it as to any other temper whatsoever you will, if a man be not thoroughly converted and enter upon Religion; look *as his temper is naturally, so will his hypocrisie be*; and that I may go on a little clearer, take it now as to the temper of *fear* on a man, and the workings of God upon him: If a man be apt to fear, and God lay any thing upon a mans conscience, (for God sometimes keeps such all their life-time in fear) you shall find that there will abundance of hypocrisie appear in those actings, and such a man shall be a *terrified hypocrite*, he shall live under terrours, and make abundance of worke through his feares, [*for fear may put a man exceedingly on to duties*] and be but a hypocrite all this while: Now of these there be two sorts that live under terrours

rours, and I will especially speake to these for many thinke if they be under trouble of conscience and trespour, they are past the worst, and in the best frame that can be. Therefore,

First, there are some that are but more generally touched with the sense of some sin that God meets them with, and laies upon them, and at every turn checks them for, and lets in glimpses of his wrath now and then upon his conscience, and they get into a strange kind of temper, of *complaining* and *whining*, and *whimpering* in their own spirits, and go on in their duties, (for they dare not but go to duties) but yet it doth not work so much upon them as to cry out with hideous noyses of damnation, yet are kept under fear, and *bondage* of spirit, and cannot get out of it, and all their design is to whine at it, and complaine of it to others abroad: that as we say in griefe, (to open a mans mind is a mighty ease) so you shall find them open their hearts, and say, they are under these and these sins, talking of their corruptions, telling how they are under such trials, under such feares of their passions, and tell you of hypocrisie, and thus they go from door to door, and from Professor to Professor and all to no purpose, for they never knew, nor

never found the weight and power of the Gospell lying upon their spirits, never see the depth of a deceitfull heart for all this; But onely say, alas! *I have such and such corruptions, I am afraid of my condition*, and so take pleasure in their complaining. Now there are three waies wherein they shew their hypocrisie.

First, *By this way of complaining they thinke to get off from suspicion of hypocrisie*: Such Souls, such creatures are alwaies complaining of their conditions; and so they thinke to be free of hypocrisie by this kind of *whining*, though they never knew what the hatred of sin was, never knew what it was to be pierced through with the darts of the Gospell for sin.

Secondly, they thinke by this *to get the pittie and compassion of other Saints*, to pittie and bemoane them; and we ought (say they) to speak a good word to comfort them: Though Saints nor Angels cannot speake a good word to soules, yet they look for it.

Thirdly, they shew their hypocrisie by this, *They look upon themselves by it as poor in spirit*, alwaies in sense of sin, and under a sense of their lost condition, and would have others thinke so too: there is a poor spirit,  
nothing

nothing but poverty of spirit, never come to him but he hath low esteeme of himself.

Fourthly, But the *great straine* of hypocrisie lies in this, *they perfectly rest in this straine of complaining, and never looke after Christ*, they get ease by opening their minds, and if they can but get a good answer to quiet them for the present, they go away content. I have abominated this frame of any frame in Professors; A strange ugly whining frame of spirit constantly upon a soul, which should not be upon a Professour but in the *absolute*st cases of necessity, and extraordinary occasion, for he shews he hath not been at *Christ* and opened his condition to him, but he must have this and that outward help first, and if he cannot help himself, then go to him. It is common, you shall find people complaining and speaking strangely of their condition, and by a poor common word speaking to them they go away content, though they never had the thoughts of *Christ* in their hearts, many make a *trade* of it; you shall find an *old* Professour say, I am of a strange *passionate* spirit, and have been so many years, of a sullen, ugly, peevish spirit, that none can deale with me, I have such and such a corruption, and I am

afraid that I am a hypocrite. [Aye, so thou maiest know thou art one.] They will complaine, Oh! what a wicked wretch am I; give him but one word of comfort in an ordinary manner, they are content, though the corruption be lying still, be living in the heart still; I told you the last time, *I would pawning my life that he was a hypocrite that lived so long time under the Gospell under the power of one corruption, having no power against it, having no grace to ballance his corruption, and though the corruption might act, yet a soul might see there are other glorious graces besides; and do you thinke, that complaining of your corruptions, can that serve your turnes? you will come to a Minister, or a serious Saint, and say, thou art troubled for thy sin or corruption: Art thou troubled with thy corruption? Then thy trouble would be known, the very bowels of thee would be seen working out, one way or other; thou wouldst never let Christ rest, but get pardon, and power to kill thy corruption, and if it should break out, it would be the constant shame of thy soule night and day before all the Saints; Never tell me of Religion, if it lies not in the vitals of men, and kills the vitall corruptions, and actuates the soul into the eternall workings.*

And

And a man may be found to be a hypocrite for all these things. Art thou troubled with a corruption and complaineſt of it, canſt thou be quiet with complaining? Can any word comfort thee but the *death* of it, and the *ſenſe* of the death of it every day? Can any *promiſes* comfort thee, but as they tend directly to *deſtroy* thy corruption? Is it poſſible, if a ſoule have any reality of grace in his own heart: I had rather [ſaies a gracious heart, ſaies a poor ſincere ſoule] go to the *funerall* of that corruption, and ſee it buried, than be the greateſt *Emperour* of the world, or in the glorious frame in the world, be it *Pride, Paſſion, Luſt*, or whatever it be in a mans ſoule. But this is the miſery of men taken up with meer complaining: of all Profeſſors this ſort goes on moſt cunningly: yfor we commonly judg of men by their *ſenſe* and *ſight* of ſin, and thinke they are in the moſt *fundamentall* way of the Goſpell, and they have the *root of the matter*, and God hath touched them indeed; and yet God hath done nothing for all this.

Secondly there is another ſort that lie under terrours *ſharply, flaming terours*, and are *ſcorched* in their conſciences for ſome *ſpeciall* ſin, and mighty *violent* in duty: they will run here and there, and ſay, *I am damned,*

*I am damned*, what shall I do, *I am lost* for ever: they will come with such hideous noises and cries to men, and run any where, the flame is so hot; yet all this while sin not discovered, nor the sense of *Christ* taken in upon the soules of men.

Now know these two things:

First, That the *greatest unbeliefe* is hid under the *greatest terrours*.

Secondly, that the *greatest hypocrisie* is under the sight of sin, and *greatest terrours*, [for a man will do any thing to avoid that] that if he be mightily terrified he will *be* any thing, *do* any thing to take off that sin: herein lies

First, the hypocrisie, that *he does nothing but to ease himself*, quiet his conscience, and he lets sin alone: that he may but live quietly, he desires no more.

So I have known some Professors that have been in *mighty terrours* for one halfe year, and the other halfe year been *as joyfull as could be*: going to others, saying, *pitty me, save me*, do any thing with me and save me; and when *God* hath witthdrawn the violence again from them, when any considerations have come in, they have falne to their old corruptions again.

Secondly,



Secondly, Their hypocrisie lies in this, *they will snatch at any thing to comfort them*, take any hand as soon as *Christ's*. But a truly touch'd soul will not be comforted; a poor soul indeed, cannot be quieted or comforted by any but *Christ*, or the manifestations of his love; but as for this terrified hypocrite, he will snatch at any thing as soon as *Christ*; give him but a *Promise* [though it no more concern his condition than if it were never named, yet he will have it as if it had been made for him,] he will be sure to catch at it. If you can *d'vert* his thoughts, it shall be as much to him as *Christ's blood*: take off the strength of his terrours, he is pleased. And the truth is, most kind of hypocrites are under some kind of terrours or other; they would never have such twangs of conscience as they have, but that they are under some terrours of conscience from *God* upon their soules: But as for this kind of hypocrite, he may be so carried on, that he may do all duties with the most zeale and violence: he may pray with great passion, and bemoane his condition, that it would make a mans heart ake [if you could but hear him praying] sometimes, if you could but be privy to his cryings, which sometimes he makes loud ones, and every man may hear him,

him; but still his *conscience* grows more *insensible* and his heart *hardened*, and grows *common* to him at last. And such a hypocrite will live in the *fire*, if he can but get off the *violence* of terrours, his heart shall be as black as hell, with the very burnings of corruption, and certainly that which the *Apostle* saies of a conscience *seared with a hot Iron* may referre exceeding much to this, that God may with terrours seare up a mans heart: for the devill is the greatest hypocrite, and he lives under the greatest terrours, the flame of wrath hath hardened his heart infinitely against God, that there can be no place of repentance; so these hypocrites go on by degrees, and only in a generall manner find the terrours of God upon their consciences, and never see the nature of sin and viiennesse of it to the soule. So that this I say, do not thinke, that because you are troubled in your consciences, or under terrours, that you are free from hypocrisie; nay, there is most hypocrisie there; plainnesse of heart is under cleare light, when a man is free from advantage of fear, or terrour, and too much comforts, then is the best time to try a mans heart.

Secondly,

Secondly, Take one in the second place as to Gods workings, *one of a naturall capacity*, that is, he is capable of understanding of things; he begins to professe the Gospel, and comes under a kind of enlightning of God, God giving a man [as he may] a common gift of grace by common notions of the Gospel, here is one will come to be a most glorious hypocrite; I say a hypocrite, because the fundamentall work is not done, because he is not what he should be, nor what he seems to be. *Now as the former sort his conscience was enlightned with flames, this man he is enlightned with more calme and sun-like beames*; this man can now see into the Rules of the Gospel, he can be able by degrees and time to forme and work in all the notions of the Gospel into his head, that he now comes to be a profitable hypocrite unto others, comes to be able to speak very great things of the Gospel, and can tell you as perfect truths as any experienced Saint in the world can do; and especially if he have education, and time, and acquaintance to communicate them to: he will come to be able to delude any Saint in the world, for now he is not a meer out-side man in sight, but one that *brings out of his treasury things new and old*, that hath got a vein of discussing and speaking

as reall things as any man can speake in the Gospell; how far may this man go? and yet here lies his hypocrisie.

First, *All these things go no further than the head*; they were never stamped upon the heart, never upon the breast, they are *Artificially* formed in the understanding, never come down to be imprinted in the soule, upon the will and affections, never had those heavenly influences dropping in the favour, the sweetnesse, the power, and the virtue of that knowledge, proportionably working in their spirits: and there lies their hypocrisie, that all those things are but artificially formed in the understanding.

Secondly, *All that such a man doth act in the expression of any knowledge he hath, it is with secret glory*; he joyes, he takes himself to be somewhat now, and makes all these things to be his own, as though he received them from Christ, he glories in them, there is all: *shame him*, there you make him *miserable*, if you hit him there, you cut upon his heart-veine. And that is the way of God commonly with those sorts, their *parts* die, and God withdraws by degrees, and lets knowledge dye, letting corruption come in so much upon them as they lose all at last. But  
it

it is wonderfull to conceive how far these convictions will carry a man, when he hath a *Candle lighted* by God how far he may walke in the Gospell; when God shall shine in (as it were) upon nature, how it will appeare before the Sons of men: It lies in the head, and *self* is commonly advanced, not *Jesus Christ*; that Christ may have all the praite and honour, as it is said in *Job* of the hypocrite, *the heart of him is little worth*; he may have some fine parts and be *ingenious* in his understanding, but his heart is the worst, there is nothing but *sin* and *self* together, and inward secret contradicting and working against God, and the power of Religion; so it was with the *foolish Virgins*, they went on gloriously, but at last they said, *our Lamps are gone out*, we have lost our light, we have slumbered and slept away our time; we depended upon our gifts and endowments, and our faire actings in the world, and our Lamps are gone out, and now we have nothing to shew for all our profession. I will a little set home this with a word or two of Use.

*Use.* First therefore, if this be so, that there may be so many sorts of hypocrites and straines, I beseech you *examine* your own hearts, and put your soules upon it, *find out this*

*this leaven*; I told you why hypocrisie was called Leaven, because of the spreading nature of it, none knows how it spreads; Hypocrisie hath many *vizards*, many *waies*, you may go on so fairely, and so painted, that no man, not your own hearts can discern you: But look seriously, look every day what is within you, ask your own soules *what is within*; bring your selves before a *divine eye*, look to every *part*, to every *motion*, let nothing pass you without a *divine and exact scrutiny*, never be quiet till you have got a through definition of your own estate, stand *Sentinell* to your own heart; say not, I am a Saint, till you have found clearly, both by Law and Gospell, till it be written with the beames of the Sun upon your own hearts; Oh! *I am afraid the most Professors will be found hypocrites at the last day*; that those that have the fairest faces to us will have the foulest rippings up before the Lord; many that go so neatly now will have a black Character at last; Oh! for *Christ* to say, *Go you cursed*, at the last day, to a glorious Professor, what a word will that be? Appear to be what you are indeed, and strive to be what you should be: take not up ordinary and common things in your own spirits; lay not the weight of God upon those things

things that are not reall, that are but meer gilt upon Copper, that will not endure; men are apt to take themselves up with profession if they have but a fair face, if they have but a handsome carriage in the world; Oh! that *Christ* would have charity to you at the last day, as we must have now: *Christ* loves those that are holy, and he loves to make them holy: He must judge you as you are, no charity after the Gospel is past, therefore look to your own soules; there is a day when *every thing that is hid shall be revealed*, there is no halting before the Almighty, he hath an eye on you: *Christ* will find you out in the croud of Men, Devils, and Angels, and pick you out with his eye, and say, *Friend, how came you hither?* You never had the power of the worke of God upon your heart, do not think to deceive your own soules by these pretences.

*Object.* But you will say, What shall I do then? you make all men hypocrites, how shall I know whether I be a hypocrite, yea or no?

I gave you three things the last time in the generall to consider of:

First I told you my designe was to *presse you on to try your selves*, and to secure your own estates.

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Secondly,

Secondly, *Grace will lye in a little roome*, in a very little compasse, it lies not in the flaunting garbes and modes of the times, it is like a Diamond, little, but of great price.

Thirdly, *I would have no man taken up with shews*: It is not my designe to make you Hypocrites, but to discover Hypocrisie to you: Therefore look to your own hearts that you be not Hypocrites. I would not discourage any poor soul that is panting after *Christ*. Therefore

First, know in generall, *though thou maiest be no hypocrite, yet thou maiest suspect thy self for hypocrisie* every day, in every duty, though thou beest none so called, nor so counted by God; yet thou must suspect thy self.

Secondly, know this in the generall, *Thou shouldst not charge thy self to be a Hypocrite for every sight of Hypocrisie*: And the more spirituall you grow under the Gospell, the more you will see of the deceitfulness of your heart every day.

But I will give you these six *Characters*, that no hypocrite can ever have in their hearts, nor attain to: and I hope some poor souls will be comforted. And they are the poorest things you would thinke to flesh and bloud in the world: those things that a man would never imagine, especially those high-grown men in Notion.

First,



First, *Can you hate sin as sin*, that is, in its whole nature, in every appearance of it, in its first motion, in the first hints of it, in the sins that are most dear, that you took most pleasure in? Hypocrisie in its actings towards sin picks and chooses here and there, it may be *angry* with some sin that disturbs it, but it never *hates* it; no hypocrite *can have a hatred of sin as sin*, hate the first of the first as it were, though it comes never so glorious so let as it were, hates it as sin, upon no other consideration; not because it troubles my conscience, and brings me to hell and wrath, and renders me unsutable to my relations and designs in the world: He is a Saint, look to it, the very Embryo of sin, the sincere soule hates; it hates it as sin.

Secondly, *No hypocrite can delight to be ashamed by God in his duties*, in his actings, lye under the shamings of God, and made purely nothing in its own eyes and others, that the Hypocrite cannot do; and yet a poor simple sincere soul can do it; a poor soule, that may be can hardly speak two words with sense, and sutablenesse of expression, yet he can do it; he can delight as well to see God shaming his soule, bringing him to nothing, humbling of him to

the dust, as if he were to be in the Armes of the Lord, *taking pleasure in his humbling acts*; suppose God deny him any assistance in a duty, or in the opening of his heart, that if he be in company, he is ashamed to look upon his own heart: here the soule takes pleasure to be ashamed, no hypocrite can endure that, to be ashamed in his actings and relations, for self love is the principle of hypocrisie in the heart of a hypocrite: *He cannot endure to be out-shined, that is the wicked frame of him*; if a Saint go beyond him in grace, and communion with God, he cannot endure it & therefore cannot endure to be ashamed; Oh! how do the Saints love to be laid low before God, that they may have the pure glory of him shining upon their soules. Then

Thirdly, know this as a special one, *No hypocrite can bless God, & love him from his heart, when God smites him in his dearest enjoyments, or nearest lusts*, wherein he hath delighted; take away comforts, take away these things he hath enjoyed formerly, and he cannot love Christ, nor blesse him in his heart; strike him in any thing that the eye & heart of him hath been upon, he secretly hates Christ: Now a Saint can cling to Christ, love him secretly in his own soule, though he seeme to be as an enemy to him, he cannot but love him for all this; no hypocrite can do this take away what  
pleases

pleases his nature, and he cannot love him. Try your hearts by these things.

Fourthly, know this, *No hypocrite can love the person of the Lord Jesus Christ, nor a Saint as a Saint*, I put these both together; he cannot love the person of the *Lord Jesus*, for he never had the *glimpses* of his glory on his heart, he only loves to be pardoned, and have some comfort from him, but he never finds his heart to work in love to the Lord Jesus, and have an union with him, as the fundamentall ground of all his comforts; for love you know it longs for union: Nor he cannot love a Saint as a Saint, purely; but a Saint so tempered, so conditioned, he cannot love a poor Saint, nor a weak Saint, he cannot purely cloze with him, and have his bowels working towards him purely as a Saint.

Fifthly, *No hypocrite can go on in any spiritual worke or service for Christ with any contentment, with any pleasure, without sensible comforts or outward respects*: pray observe; for if he want inward sensible comforts, yet the wind of men will fill his sailes; but a poor Saint can take pleasure in the meer mention of Christ, in the poorest worke of Christ wherein he is least seen, wherein he hath hardly a name, only with shame and reflection: this will try a man, if I had

time to open it throughly.

Sixthly and lastly, *No hypocrite in the world can long to be like Christ, as to be respected by Christ*, either as to inward comforts, or trade in the world. Or thus, *No hypocrite can love the holinesse of Christ, as the good things he gets of Christ*; he cannot abide to be out of his own forme, and in the forme of the nature of the *Lord Jesus Christ*; but a Saint, if he have never so much comfort and sweetnesse; and his soule alwaies drawing honey, with marrow and fatnesse, yet if he have not the *likenesse of Christ*, and be like Christ, he is not pleased; no hypocrite can love the holinesse of the *Lord Jesus Christ* with a pure love that may destroy his corruption, that may unbottom him, bring him perfectly out of self, and transforme him into that glorious Image.

Try your selves by all these things; I had thought to have shewn you wherein the straines of hypocrisie lie to all sorts of duties, and the spirituall workings of it in the hearts of men, but I must leave that to some other time.

Sermon

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## SERMON IV.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**I** Have shewed you in severall exercisēs what the nature of hypocrisie is, and have distinguished to you the severall sorts of hypocrites under the Gospell: shewed you how *cunningly* and *closely* men may act, and yet still have this leaven in them, passing through all their parts; there is some little thing or other that is insensible to some men, known to others, whereby they are mistaken and undone under all their profession.

I shall not be able to repeat any thing: but in the latter end of the last Sermon I told you of *Six* things that no hypocrite could do, or attain unto: and I will adde but this one to all the rest.

Seventhly, *No hypocrite in the world can desire Christ, that God might be glorified in the utter shaming of himself, as to all priviledges, and to all enjoyments, and abatement of com-*

*forts to himself*, pray observe it : this is that which strikes at self-love perfectly, which is, as I told you, the originall of all hypocrisie in a mans spirit : and I speake this as a tryall, that is very close and narrow to the spirits of men, and likewise to distinguish in this point between a Saint and a hypocrite.

For I will not go so high as some Christians have often said, and given it it as a Character of a gracious and blessed frame (but I will not go so high) that they could be content to be damned : *that I take is a passionate expression* of Christians not understanding. But as to all *enjoyments*, all things that concerne not purely the glory of God, and all priviledges, and comforts of this life, either inward or outward ; that soule that is a Saint can say, he can be really willing to part withall, that Christ may be all (if he be but himself, and have a freedome from temptations) no hypocrite can say it ; cut him in his priviledges and enjoyments, there he will fret : *But for any Saint to be willing to be damned for Christ*, it is an expression that will never hold weight in the Gospell if it be considered.

For first, know this, *I cannot desire that which is not God's will to grant*, nor ought to desire it ; it is a sin to desire any thing against  
Gods

Gods will : it is not Gods will that a Saint should be damned.

Secondly, *Damnation is not an immediate act of Gods Sovereignty, but of his vindictive justice*, for indeed, I am damned, because I have sinned, not because God hath willed that I should be in that state : for it follows only sin. Damnation, it doth not follow immediately the sovereignty of God, who chooseth whom he will, he calls one, rejects another, gives grace to one, leaves another in a state of damnation : that is not immediately an act of Gods sovereignty, though it be consequently.

Then again thirdly, *it is against nature*; God will never desire any thing of any that is against the constitution of that nature which God hath put in him, that is, to be willing to be separated from God, God cannot command you, nor give it as a rule to you to will it, that any of his Creatures should desire to be separated from him. Therefore take it as a *flashy* expression of a Professor to say, he can be willing to be damned, and *I should suspect that soul's truth of grace that should say so, if I did not know the temper of that person*; As for those expressions of *Paul*, and *Moses*, and the like, pray consider of it, and you will easily find the answer; it is not  
the

the meaning, that they desired to be separated from God. For Pauls case, and Moses case was about the *People of God*; the *Children of Israel* they had sinned against God, and God was angry with them, and would take the outward Ordinances from them, and cast them out of the priviledge of being a Church, (saith *Moses* blot out me rather, let me rather lose the priviledges than they;) *but to be desirous to be damned, none could do it without sin*: for it is to desire to be separated from the greatest good, that I may be perpetually incapacious of serving the living God, or knowing any thing of his love. Neither doth God will it, nor lawfully may a Saint: a Saint cannot will it, because it is against God; and for God to do it he cannot, for it is against himself, but that only by the by.

But this is that I say, a Saint can be content and willing if God see it fit to be *abstracted from all priviledges*, from all *enjoyments*, from all those things that are dear to him, if he knows it to be Gods will, and mind, and the glory of God is concerned in it, from all self-willing, though he should never enjoy any more comforts in the world; for here is self-deniall: *to be willing to be abstracted from those things that hinder communion*



*nion with God* : to be willing that God for the glorifying of his name should leave me in the dark so long as I have but union with himself, is but only as to the conveniency, and the acting of that glorious love to my self, else it is unworthy for a Saint to will such a thing. But I say, here is that a hypocrite cannot do, he cannot be willing that God should *shame* him to *glorifie* himself, he cannot desire to be *blasted* in those things, those comforts which he most gloried in, he will fret against God, he can never endure it. A Saint, like *Jonah*, may be *pettish* for the present when the *Gourd* is gone, but he continues not so : But a hypocrite let him be poor in the eyes of those Saints he converses withall, and his heart will never submit to God. But I go on now, and come to shew you the straines of hypocrisie in those three things.

First, As to *duties* in generall.

Secondly, *In prayer*, in speciall.

Thirdly, *In converses with Saints, and in the world*; we will go as far as we can at this present.

First, *A hypocrites acting as to duties in generall*; take all the Commandements of God, and that in these ten particulars at least, *I desire you to observe them, and try your own spirits.*

First, Every one that is an hypocrite *hath a byas in every duty*, something that *turnes* him alwaies; though he may seem to look at *Christ*, yet certainly he looks another way; though he may seem to go to the promises, yet he hath another end than to be sanctified and made pure by them: there is never a hypocrite in the world but he hath such a byas, that, cast him which way you will, that shall lead him; either applause of men, or some secret corruption that acts within him at the same time if he be faithfull to his own heart: and it is the end rules the action; what a man's aimes are, that a man is in his duties; if nothing but pure grace, and Christ, and glory will be of only concernment, then it is a sign I am carried out by other principles than hypocrites act from, but I shall know commonly this at the end, or beginning, or at the first moving to a duty, or the turn of it, what hath been that which carries me on, till there is a byas: after I have done, what is that which poysses my spirit in the duty, or what moves me to it, or what is that I aime at in it: If a mans aimes in every duty be not *primarily the glory of God, seconadarily to desire the enjoyment of God in a mans own heart*, it is an hypocriticall act: O it is strange to see, when a man runs on a long time fairely, evenly,

evenly, as it were, when the byas comes to have his weight, then you shall see him at length turn with the byas. As the strength of a mans hand in throwing a bowle is to much, that there will be no fight at present of a byas, but when it is let, and the strength of the hand off, then you shall see which way it will turn: So you may try your own spirits; there is a thousand secret kinds of shifts that passe up and down a mans spirit so insensibly in duties, that none knows them but a mans own heart, if he be faithfull; if a man be not high in his aimes, & high in his ends, all his duties are lost: they are to no purpose at all:

Secondly, know this, that you may know a hypocrite in his duties, that *he is most forward and zealous in externall duties, more than in internall.*

For the opening of that, know there are two sorts of duties.

First, Those that are purely the acts of the soule within a man, as self-examination, and meditation, and inward humblings, and mournings of the soul before God, they are perfectly the workings of the soul within from the consideration of the things laid before them: as the object is, as the grounds and reasons of mourning & rejoycing are, so those inward actings are: these you shall find that a hypocrite

pocrite seldome takes delight in, or is considerate about.

Secondly, there is a second sort of duties, which I call externall, and they are of two sorts, and hypocrisie is seen in both: they are externall both, but the one is more *publike*, the other *more secret*, as to preach or pray among others, that is more publike: Now you shall find a hypocrite is more forward, more strict in those duties than in secret duties, more in the externall than in the internall. You shall find that hypocrisie it lies in this, first,

*There will be a perfect carelesse as to those duties that are inward*, seldome examining and ripping up the heart: seldome going to God in the humbling frame of a mans heart, studying the nature of humiliation, that mourning and humbling of a mans soul in dutie, & for duties, & as to meditation to meditate what is Christ, & what I have done against Christ, what is the frame of my own heart, very seldome any of those things at all: And if it comes to a pinch the man is quiet, or at least he finds a conveniency to turn it off, if upon examination of his heart he finds not things so well as he would he will turne them off by some trick: whereas a gracious heart is never well, never better than

than when he is ripping up all his bowels, than when he is in soule-worke, when he can look within, there is his great and mighty worke he looks after: you shall very seldom find that the Cloſet-hypocrites if they do theſe things, and make ſome tryall of them, yet when they come to the pinch, they will have ſomething to divert them from the ſtrength of their objections.

Secondly, And ſo now as to external duties, do, but compare ſecret to publick, they are mightily taken with thoſe duties that are moſt publike, will be mighty curious in them; but if you come to ſecret duties they ſlubber them over, any thing will ſerve that; if they can but ſay they have bin upon their knees, or done a duty in their Cloſet, or in their Families, although no care of the nature of thoſe things. That is the ſecond thing: and, my Brethren, you ſhould fear and try your own hearts by it, if you have but any conſideration, look ſeriously into your own ſpirits what is that that takes you up moſt; whether thoſe things that are the immediate things of the ſoule, thoſe duties that do ſo purely belong to the nature of your condition, thoſe things that are ſo within, that they can only be tried by your own ſpirits, and the ſpirit of God in them, or whether you are more choiſe in externals.

Thirdly,

Thirdly, know this as to duties in general, *Hypocrites have their exceptions, and limitations*, they have their choice, they will pick and chuse, have what is most sutable to flesh and bloud, and what is most sutable to their condition, what is most plausible, those duties they will close in withall. But it is, my Bretheren, contrary to a Saint; indeed he knows there are the great things of God that his heart is taken up with. But as *David saies, then shall I not be ashamed when I have respect to all thy Commandements*; a hypocrite will neglect his duty if he finds it too tedious, or if it be a hinderance to him in the world, he loves not duty in it self, but he hath his choice, and those that are sutable and convenient, those he follows on; and this you will find to be a close tryall for the best sorts of them: you have some so zealous in some duties, that you would think their soules were in them, but come to other duties, they have no sense of them: for if I did love duty in it self, I would not baulke any thing, be glad of every opportunity, there is Christ and heaven in this as well as in the other; but few hypocrites ever looke after this, they will pick out duties sutable to the times, and sutable to their own humours, and fit to the places they live in,

in: but if they come to a duty that will put a man to it, and wherein a man must be laid in the dust, there will be shrinking of the soul of a hypocrite; pray consider of it, and apply these things home to your own hearts; *he that doth not love every duty, that he knows to be a duty, and would gladly do it with all his soule, and doth not study to know his duty, he is an hypocrite.* Oh, to see some men, and some great Professors how faire they will be in some actings, and duties, but come to others, they cannot abide them, they cannot away with them, there are such windings, such turnings & deviations in their spirits.

Fourthly, know that hypocrites in their duties make a great deale ado about little things, and neglect the greater and maine things, and this is one of the great things Christ chargeth the Scribes and Pharisees withall, they make a great deale of adoe about little things that are in themselves fit to be done, but neglect the greater and the more weighty and considerable things. So saies Christ, *Mat. 23. 16. Wo unto you Scribes and Pharisees, Hypocrites, that say, if a man swear by the Temple, it is nothing: but if he swear by the Gold of the Temple he is a debtor,* and *Luke 11. 14. You tythe mint and cummin, &c.* Now if you find you are curious in your own spirits about outward little things,



(suppose garments) and are not so curious about spirituall things, which should be attended in a mans soule and spirit, it is a most dangerous signe of hypocrisie, those things, saith he, ought to be done; you ought to be exceeding careful even of tything mint & cummin, you ought to be carefull how you carry your selves in every thing in the world, but you ought not to have left the other undone; to put weight upon this, and the strictnesse of the Gospell upon this, and yet do far worse, never looking at the wickednesse of your own hearts within, and the envying of your own soule, and passions, but you can for a pin or a point be carefull, this is hypocrisie, neglecting the great things of the Gospell, these ought to be done, but the other ought not to be undone. An hypocrite deales in small ware, as I may say, he takes care only for a little outward concernments, and garbe of Religion, that is all.

Fifthly, This is a discovery of a hypocrite as to duties in generall, wherein his hypocrisie is seen *that he never minds to get the spirit of a duty, or to a dutie; that is, the holy blessed frame of it, but only cares how to act handsomely and takingly in his duties abroad in the world,* (for in truth there is most of his actings, abroad in the world) he cares not to get the frame and the spirit of his dutie, he



he only cares for a handsome deportment in it.

Now the *frame of a duty in the generall is thus, to get our hearts in a posture fit for the nature of the duty we are about ; for,*

First, The frame of a duty and the spirit of it, is to get your heart in a preparation to meet with God, that is one thing which a hypocrite never looks after ; How shall I meet with God ? What frame should I be in, when I come to meet with God ? What should I meet with God about ?

Secondly, The frame of a duty is to get the heart *spiritually behaved before God in a duty* : truly few look after it. I wish that the best Saint did look after it more, but a hypocrite never looks after it at all almost, a spiritual behaviour that lies in that inward proportion of a mans soule before God, according as he is to act to God, or expect from God ; if I go to God in a mourning frame, to beg something from him, then can my soule behave it self in that poor and low condition, as one that expects purely that which I want from heaven ; I ought then to be mighty humble, and in a frame to get that of God ; If I come to rejoyce and joy in God, then must I be in that frame that all the faculties of my soule may rejoyce in him,

him, and be in a spirituall tune ; this should be the frame of my soule, that spirituall behaviour which I cannot tell how to expresse so well, as in that inward decorum, in that inward proportion of a mans soule unto God, according to the nature of his dutie. And then

Thirdly, which a hypocrite never looks after, *it is to have workings in them sutable to expectation, and to what I would expresse to God, and expect from God*, which a hypocrite never hath, those glorious desires and breathings in the vigour of my soule carried out according to the weight and nature of things ; so that I say all those things shew you what is the frame of a hypocrite in a duty : If he can but carrie it on handiomey, with quietnesse, and conveniencie, and come off fairely to his own conscience, & to Saints, he little minds what his soule hath bin doing, what his heart hath been acting all the while. And then

Sixthly, Pray you observe this: *That a hypocrite in the midst of all his zeal and glory of his duties, he is secretly weary of them* : you shall find it clear in your own spirits, if ever you have been convinced of the workings of this sin in your soules, especially if they be duties that do not bring him in present profit, some internall, or externall things he wants,

wants. This is that which God complaines of in *Malachy*, *They were weary of the Sabbath*, when will the Sabbath be over that we may go to our buying and selling? For the truth is, a hypocrite is but a perfect slave and drudge to duties, he is hurried on either by necessity within, or some lust or fear which moves him outwardly, but he is weary, it is a burthen to him, he hath no freedom at all; for no man can have a freedom that hath not a principle; it is against his nature, he is forced to it, he hath weights hang upon him that moves him to it; but it is not so with a gracious man: *thy Commandements are not grievous*, he can be content to do all duties ever; for saies *David*, *How do I delight in thy Law, it is my meditation day and night*: but a hypocrite can be willing to be free, if it were not on some other ground, he thinks them to be *shackles of gold* at the best, no more: he cannot be without them, because of those things he laies before him as his ground, and aime, and end: but he would be glad to be handsomely freed of them. Now with a Saint it is not so: his knees may faile, and his hands hang down, but his heart never: he would do all Gods will, and he is sorry he can do no more than he doth, he is sorry

the body should faile when the spirit lives; a Saint seldom failes in his heart and will, for the most part the will is present. I would do more, but I have a cloggy body, and I have a nature which is contrary to it, but I have a reall will. Now it is not so with a hypocrite, he is secretly weary of his duties in the midst of all his enjoyments.

Seventhly, pray take this along with you : *That you have all his Religion in a few duties, take him out of duties and he is a common man :* this will be a tryall to your hearts if you put them to it seriously; take him out of prayer and preaching ( if he be one called to that worke ) there is all his Religion, come to any dealing of corruption, there is his best part past, he is no more religious than he is in these duties; whereas Religion is a life out of duties as well as in duties, a man is every where going out after God, Religion will move him and breathe in him: but a hypocrite, take him out of any duty he is about, and you have no more religion, he will be as vain and foolish afterwards as you can imagine; ; but if ever you would know a Saint, take him out of his duties as well as in his duties; see how the fear of the Lord is upon him in every way, in every walking, how the dread of the almighty awes him; but a hypocrite

hypocrite it is a wonder to see how flourishing he will be in duties; but come and take him out of these, he knows in his conscience there is nothing left, no power; only he was carried out to the dutie by something that lay upon him externally: therefore lay this to heart.

Eightly, all duties that hypocrites do *are but the colourings of some corruptions that they keep privately in their own hearts*, that they may keep them more undiscernable from the world, look to it; all their duties do but cover lusts, do but nourish corruptions, they do pray, and hear, but it is to keep in ambition, or pride, or lust, or whatsoever it be, that is all they do, or to keep up a constant kind of correspondency with their relations: and this advantage a hypocrite makes of his duties, that after he hath done with duties, he takes an advantage to act his corruptions; How many men they go to prayer, if it be a fast-day, they go to fast, and after they have done their duties, they thinke they are secure, then they may to their lusts and the world againe more eagerly, they may then give themselves a little more way, they have been so long in duties, and their hearts are now warme to their corruptions, after they have done their

duties: Oh these are the secrets of some mens thoughts and hearts; I heard of a known Professor in *London*, who would be all the morning two hours in prayer, and then he would say, now let the Devill do his worst, and then play all his reaks; Oh, the damnable deceits that are in mens hearts, as to deceits in that regard: and so a hypocrite if he can but shuffle off his duty, thinks then he may act and speake more freely than if he had not done his duty: this is a wicked straine of hypocrisie that is found in many mens spirits. Then again,

Ninthly, herein lies the hypocrisie of men in duties, *that they can be content with the performance of the duty though they have not dealt with Christ in it, and gotten something purely from him in it*: And this, my Bretheren, is a cerrain veine of hypocrisie, and the common frame of hypocrites, they will be upon their knees a long time together, and never look for one reception from Christ, and go off their knees, though they have not had any discovery of God unto their poor soules at all. A Saint, though he should pray like an Angell, I mean, speake the most high and glorious words in the world, and if he should have all the whole world of Saints to applaud him in his duties,  
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he would hate himself, and abhorre his duties and all, if he cannot meet with Christ in them it is impossible he should be pleased, for his soule is set upon it, and it is that which is the object, that which the soule hath in his eye, he cannot be without Christ; The power of a Command will force a hypocrite to his duty, but the realitie of the enjoyment is that which a Saint looks after; If I have not gotten some love-token from the Lord Jesus, if my heart be not in a spirituall frame through the operation of the spirit, and communion with Christ, the soule is not satisfied; look to your soules what manner of frames you have.

Tenthly and lastly, to adde no more at this time; *A Hypocrite never grows in or by his duties at all*, he is the same man he was to his corruptions and enjoyments, he may grow more fluent in his expressions, mannage them externally more neatlie, have an easinesse of utterance, and a frequencie, but he grows not at all, as to inward spirituall enjoyments, his corruptions never dye, and this is a sad symptome to many soules that have run a long time in duties, and no body can perceive the least sensible growth in the world, nor they themselves, though they have lived so long under  
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the Gospell of the Lord Jesus Christ, praying zealouslie with much heartinesse, one would thinke, and no fruit, no corruptions mortified, there is no more inward apprehensions of things, no more growth than if they had never begun the Gospell, now, I say that is hypocrisie.

Now some may say, what is it to grow in duties?

First, Then a man grows in and by duties, *when a man is more endeared to the spirituall nature of these things*, his heart more affected wth the heavenly nature of what he is about.

Secondly, Then a man grows in and by duties, *when the soule finds more spirituall power to performe his duties*, he goes on more easilie, more spiritually, and more freely.

Thirdly, Then a man growes *when a man is fitted by one duty to performe another*: when in one duty, I pray now, I can pray anon in my own heart, as to the inward frame. I do not speake of the outward expresseion, for that will grow by custome: but, now I hear, and I can heare better the next time, be more open to take in the things of God: he grows in it; so it is as to meditation and self examination, when I can come and try my



my own heart now, and I can every day get more spirituall insight into my own soule.

Fourthly and lastly, I grow in and by my duties, *when as I get a dayly life in them*, an addition, a vigour, and spirit, and life; that whereas I began with a fainting spirit, and feeble knees, my heart now grows warmer every day, my spirit grows stronger: and as a Child finds dayly strength and vigour of spirit, so I find a vigour in my spirit. A hypocrite runs his round; he grows not at all, there is no spirituall motion in him, but just the same as to the inward frame of his heart, though you and I may thinke he grows, yet he doth not grow, for all growth is by an addition to the same nature; if you should see a heape of stones heaped up, you do not say it grows, it is not a growth, but an adding stones to stones; it must be in the degrees, and spirit, and life of the same nature, there lies growth.

I should now have come to the second thing, which is *hypocrisie of men in prayer*, which is a thing especially to be discovered, for there is nothing a hypocrite is more excellent in, than in prayer, and nothing he esteemes more then that; and there is nothing by which a hypocrite gets more esteem and a better

better opinion in the world than by prayer, for it is a duty so much commended in the Gospell, that all the worship of God is placed in it. *My house shall be called the house of prayer*, it is made the Character of a Saint: Behold he praies; it is that which every Saint hath need of every moment, and it is that the Saints are most in, of any other duty in the world; and there is the greatest excellency of a hypocrite of any thing, and to discover him there, you would find him out to purpose; for a man in prayer, if he hath got that curiositie, as some have done; he speakes as if he were wrastring with the Almighty, and as if he were prompted by some Evangelicall spirit, and assisted by a mighty spirit from above, that a man thinks he is a perfect Saint if he have a mighty fluencie as to expression. I should in many particulars have shewed you the deceit of this.

But I will conclude all with a word or two of Use.

*Use.* First, to every soule to look to his own heart in his duties, there is most hypocrisie in duties, more than in any other way of acting, there is the closest hypocrisie in a mans duties that can be: there is his pride, and self-ends acted to purpose, all other  
actings

actings are but grosse, a man may see them easilie, but as to duties they are carried so closely no man can know them; Alas if a man should be found in his Studie alwaies praying, who would not thinke him an excellent Saint? yet he may be the perfectest hypocrite in the world; nothing of God and Christ in his prayer; it is not the length or the measure you must look after, nor how you have acted them, but how you are moved and acted in them: Oh, my Brethren, most glorious Professors in duties will be found another day in strange frames before God. We have preached in thy name, O Lord, say they: so, Lord we have prayed night and day, kept all meetings in the Towne or place where we lived, and been at so many fasts, and kept all publike daies, and kept them closely: Yeasoule, so thou maiest: but if thou have no more than that, depart from me, I know you not; you are no better, you never minded me, you never had the frame of the Gospell in your own spirits, you never knew what it was to be out of your duties, and have the workings of my power in your hearts, you never knew what it was to deny yourselves in your duties, to be made nothing for my name and glory.

Secondly

Secondly and lastly, I beseech you (my Brethren) be not content with any thing but what is purely of God, what is a reality in the Gospell, pure realities. Truly, my Brethren, the fairest faces will one day look like death when God comes to view them, be more afraid in duties than in any other way; the most spritfull men in duties, that we little thinke of, will be wrinckled like old men one day upon a sudden, when God comes to deale with them about the things of the Gospell; be more afraid of your selves in duties than in any other way, for though you are in the waies of God as to outward actings, yet you are under the most spirituall temptations that can be, you will wonder to see one day how many thousands will be placed at the left hand, that have passed through all the formes of duties to the uttermost; therefore be not content with any thing, but what you find perfectly reall, bring it to the touch-stone again, and again, let it be written with the Sun-beames in your hearts; look to your principles and ends, mind the vigour & straines of your spirits in duties, observe at what rate you act, still be looking that way; Oh, to be a sound Christian is a most glorious thing. Give me that soule that can say, I have many things that I am  
ashamed

ashamed of before God night and day, but I am sound; I am really, though I were to be searched by God. I have that *ἐπιχειρέω*, that inward sincerity, that is not onely a simplicity of spirit, but such a shining judgment upon my own condition, that I know how I stand before God, and I know whom I have beleev'd, and how I have beleev'd, and how I have prayed, and heard in the Gospel; I know it, the divine spirit was in my bosome in such a place, in such a corner, the Holy Ghost was in my spirit; I know that I was carried out in such a duty meerly by the life and strength of God, when I had no power, when I was as weake as water: Oh! this would be a comfort indeed to a poor soule. Many are glad to be lulled asleepe, if they can but be said to be religious and Saints, and follow the things of the Gospel, they thinke they are happy. No, soule: thou must have a principle in thy soule, and an eternall worke upon thee; thou must know what God is, and what Christ is, and what God in Christ is, what it is to have thy corruption struck at the heart, and be laid as low as hell in thy own soule, before ever thou enjoy any thing of God in thy own soule. And when thou hast done so, thou must try all over again by a spirit

spirit of fire and burning, and have not only thy own reason to witnesse, but the Holy Ghost and Scriptures to witnesse to what is in thy heart, to what thy conscience speaks, and all these things will be brought to you one day, though you look slightly over them now.

Oh that men would be carefull to avoid hypocrisie, this wicked leaven that is in so many soules, to discern the leaven that workes in every part so invisibly: Beg of God a spirit of sinceritie, to keep you from your own hearts, beg of the Lord that he never would leave you under any slight ordinary common workings of spirit, but put you to it every day, shew you your own frames, never be quiet untill you find those reall things, and then having a little grace, yet if in sinceritie, you'll find your soules in a happy estate: Oh you soules that have this mercy from God, blesse him, and magnifie him for ever, you have the earnest of immortality in your own soules.

Sermon

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SERMON V.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**I** Have in many Exercises endeavoured to open to you the nature of hypocrisie, what kinds and sorts of hypocrites there are in the world, and the last time you may remember we shewed you the actings of hypocrisie, as to duties in generall, for hypocrisie is most acted in duties; a man may find out his own deceits in many things more easilie than in duties, for in duties there are such fair colours, no man knowes how to discover himself or others, if he be not careful in his own heart.

But there were three things propounded at the latter end, which we could not come to: not only as to duties in generall.

But first the hypocrisie of men in prayer, and how a hypocrite is discovered there.

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Secondly

Secondly, as to communion and converse with Saints and godly persons.

And thirdly, as to his carriage in the world: those three we would speake to at this time.

First, Hypocrisie as to Prayer, which is a duty that hypocrites most glory in of any; that is the duty wherein Saints get so much of God; and have so much experience of God in, it is a dutie that is used as the common way to get whatsoever a soule would have; *let your requests be made known to God*, therefore there is no duty a hypocrite is more exact in than that, for he imitates a Saint, that is the nature of a hypocrite that he imitates a Saint in those duties he is most in, that he gets most by: none knows the incomes that Saints have in the dutie of prayer, how much of God is let into them, and how much their soules are let out unto God, when none know it; it is a dutie that is of that request among those that are godlie, that if a hypocrite be not good at that, he is good at nothing, if he be not very curious there, he will be of little account. For it is common for one to desire to pray one for another, and with one another; abundance of incomes come by it in a spirituall way; and therefore that is the care of a hypocrite



to do that well whatever he neglects, and you shall find that as to their parts they never excell so much as in that dutie: wherein they excell and go beyond many Saints, as to the outward performance of it. I shall shew their hypocrisie therefore as to this.

And first in generall, *know that all that a hypocrite doth, as to prayer, is from an art of it, not from a spirit of it within him*; some do distinguish it thus, between a gift of prayer and a grace of prayer; but I had rather take it in these termes: for graces are gifts, & we must come & distinguish again and again of common gifts, and spirituall gifts, and supernaturall gifts, and supernaturall gifts of such a kind, &c. but this is clear, that all that ever a hypocrite doth in prayer is from an artificiall motion in his spirit; my meaning is thus: he hath gotten by industrie, by imitation, by converse, by custome, and use in that dutie, such an art, that there is nothing either belongs to prayer, or the exact performance of it outwardlie, but he hath it with more abundant curiositie than the best Saint hath; that he strives to perfect himself in exceedingly.

But take this for a generall rule, that is rather from an art than from the spirit of prayer, and many times he gets the art so curiously,

ously, that he refresheth many Saints and poor soules by it, though he have little of the sense of it on his own heart; he acts that part so exactly and carefully to the sight of men, that it works much upon the affections of all that heare him, and converse with him: This I speake now as to those that are most carefull. Indeed there be some sorts of hypocrites that are not so curious, that are rather for a meer outward forme, and are very dead in it, and make it up some other way, but take hypocrisie in generall, it is seen most in prayer.

In the second place, and more particularly to discover this hypocrisie to you as to the art.

First, know, that *the great study of a hypocrite is about his expressions more than for any impressions, or any reall sights of the nature of his condition or estate*; as if he were to mourne for sin, and open his own heart he studies to set it out in the most melting way, though his heart be not melted; or if he be to set out the love of God, he will do it with the exactest expressions, but he finds not the love of Christ constraining, and those expressions flowing from that love in his heart.

Secondly,

Secondly, as to that ; As his expressions ; *so his greatest enlargements in the duty of prayer is, when he is most in publike ; not so much in private and secret dealings with his own heart ;* this is now to those that deale with others, dead at home, enlarged abroad : Oh my Brethren, this is a most wicked frame of hypocrisie in that duty, when men look at their words, not at their hearts to make their hearts speak within them. If I be enlarged in prayer when I am with others, & dead when I am in private, it is a certaine signe I have nothing in my heart, only some outward gales fill my sailes.

Thirdly, as to that know, there is a *secret rejoycing in the very manner of the expressions of a mans wants, or of his Petitions,* whatsoever he desires of God ; which none but those find that have to deale with those things in their own hearts.

Fourthly, And which is as to expressions again, know that a hypocrite, in the fourth place, *is more troubled when he wants an enlargement as to expressions, than when he wants a power of affection to duties, and to God,* according to the whole nature of what he is to act in that dutie ; a Saint can content himself more with a sigh and a groan, than all the externall enlargements that can be ;

if a hypocrite can be enlarged as to gifts, he can easily dispense with some deadnesse as to the frame of his own heart ; pray you observe that ; if you cannot be in your closet as vehement in sighs and groans as if ye were in company with others ; if your inward motions do not prompt you to as much vehemencie of soule to go out to God to beg what you want , and longings after him to enjoy what he hath communicable to your soules , when alone as well as when before others ; it is a dangerous symptome of hypocrisie, it is a signe certainly that I have somewhat at the bottome that is not sound ; therefore consider that.

Secondly, as to particulars, know , *that a hypocrite loves to lengthen out his duties when he is to performe them before others, and to hurrie them over in private ;* truly most Professours are as Papists in that, for they tell over their private duties as so many beads , till they come to a publike Masse, then they are solemne, but there is nothing of Religion in all those things : if they come to company, then they do every thing circumstantially, exactly, then they lengthen them out according to time and every proportion, and this is a very close discovery of hypocrisie in any soule, that is slight in private,  
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and can hurry over his duties there, yet can be mighty solemn when he is in a publike place; pray you consider that.

Thirdly, Take this for a Rule, a hypocrite both in private and publike prayers, *he flags at last*, this will come close to every ones heart, the longer he prays the worse he is, the heart more dead, best at first, at the beginning he is zealous: it may be sense of wants presses him, something holds him up, but the longer he goes on the worse he is. But the contrary is now in a Saint, the longer he is with God, the more his heart is with him, he grows in his duties; though he be dead at first, he will be sure to get some review of God, some quicknings, some enlivenings, though he have been long getting up his heart to a duty, yet when once it is up, he finds the water flows in, the more he is with God, the more he gets up his soule, the divine nature gets more breath and strength by breathing after God, the longer it breathes the stronger it breathes; a hypocrite hath much adoe to keep up his affections to the first start, either privately, or publicly, hardly able to keep in his spirit, but he is at a loss as to the divine nature of those things, as to the glory of them; therefore he is faine to pumpe and straine for expressions

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pressions when his affections are lost; this you will find as a perfect secret in your own hearts that know and are privie to your own soules.

The spirit may indeed withdraw sometimes, but take it commonly and ordinarily, the soule is never so moved as when it is touched in the heart; but a hypocrite you shall have his duties done very sleightly at the latter end, when there should be most vigour, but you shall find the duties of Saints, when once the soule begins to get heat and warmth with the love of Christ, and sense of wants, and pure thoughts of the love of Jesus-Christ, it can pray everlastingly, if he had a body fit to his soule he could be alwaies praying; and though a Saint may faile in expressions towards the latter end, yet his affections are higher, he can hardly leave Christ, or the thoughts of him; he would be alwaies with him; there is abundance of adoe to get up our hearrs to any frame, but when once it is up, and goes on with the strength of God, then he finds new assistance every moment comming in; you shall have a hypocrite at first, like a fountaine, flowing in expressions, but he begins to grow low at last, and just so much water let out as may maintaine him for a while, and turne his wheele and motion: but take a Saint, he is commonly best at last, as to faith, and spiri-

spiritually workings in his own heart ; And this, my Brethren, will a little informe you of the nature of hypocrisie as to prayer ; for a hypocrite acts for himself, and from self-strength, and an artificiall motion, as a Clock or so, grows slower at latter end, untill it be woond up again ; so it is really with those men.

Fourthly, The hypocrisie of men in prayer is seen in this, *that an hypocrite never goes with an absolute present sense of his need of assistance, or of acceptance, either of the Spirits power, or of Christs intercession* ; if he go to Christ for strength, it is to employ it to his own ends. But, my Brethren, there is no Saint goes to a duty ordinarily and commonly, but he goes with that deep sense of that perfect need he hath of the Holy Ghost to supply him, he can do nothing, though he have parts, yet he sees he must have his assistance, else he cannot act, and when he hath acted, he sees as much need of acceptance at last as of assistance at first. A hypocrite acts meerly from his own strength, in some extraordinary duty, in may be he may call up his eye and say, Lord, carry me on in this extraordinary duty but commonly in prayer he never sees the need of the Holy Ghost to teach him how to pray, how to move to God & what to pray and that Je: Christ shold hold out his mediation & stand

stand between him and the Father to make a perfect atonement; there is nothing will discover hypocrisie more than this, if you do but consider it seriously; for there is no hypocrite that ever was unbottomed of himself, his own strength, that ever saw the eternall constant need of Christ.

Fifthly, That I may not hold you long; a hypocrite in his duties *he praies for those things with seeming earnestnesse that he never prized, nor knew the worth of*; He praies for pardon, it may be elegantlie, with exceeding affections, as to our hearing, but he never knew what it was to have pardon, to have divine incomes in his heart, he praies for enjoyments of Christ, but yet he never knew the worth of an enjoyment of Christ; and that is discovered in these particulars.

First, *In that he can quiet himself with common hopes of him*; I hope I shall have him, though now I have him not, and so takes his duties instead of Christ for present; he can pray for Christ, and yet content himself with a generall common apprehension that he will shew himself good at last, though he have no earnest pressing, nor longing for him at present.

Secondly,



Secondly, it is seen in this, *that the soule secretly dislikes what he praies for, as to those enjoyments, as to the power, and spirit, and life of them*; there is no hypocrite, but if he pray for to be transformed, to be made like unto Christ, and be sanctified, but oh, he hath a secret regret, when he comes to the practicall part of it, he could rather wish there were no such thing, or he had stood upon his own bottome.

Thirdly, and especially it is seen in this, *that those things are matter of petition, but not any ground of endeavour after the enjoyment of them*, they are only the bare matter of Petition: I pray for them, and seek after them, but I never endeavour for them; I pray for Christ, but never look after him; I pray to have my sins mortified, but I never take the course to have that vertue, and that power from Christ that may kill my corruptions: we only put it into our prayers as complementall acts and no more. Those prayers that are not accompanied with earnest hearty endeavours to get the things prayed for, according to the rule propounded, are hypocriticall. I pray I may be pardoned, and I go on in sin, and never look after the mediation of the Lord Jesus, nor study how these blessed conveyances are made over

to my soule; Oh there is a mighty straine as to that.

Sixthly, a hypocrite in *prayer calls God Father by his own spirit, not by the spirit of adoption*; pray you observe that, (by his own spirit) for he hath not the spirit of prayer, which is the spirit of adoption; now that you may know the spirit of prayer, what the meaning of that is, he calls God Father by his own spirit, not by the spirit of adoption.

First, *He goes not to God from an inward sense of fatherly love*, there is no hypocrite in the world but he hath a secret inward frame of spirit, whereby he looks upon God as an enemy and judge to him in his greatest enlargements; he goes not to God from the sense of fatherly love though he may call God father with abundance of variety in expressions; pray you consider that: No man can call God father but from the spirit of adoption, but from the sense of his love shed abroad in his heart in prayer; I go to him, because his love as well as my need workes me up to go to him; the tastes of the sweetness of that fatherly love workes up my heart, I cannot but go to him.

Secondly, *this spirit of prayer lies in that suitableness of a son-like affection unto God*: that suitableness of a son-like affection and nature

nure unto God, whereby I go as a Son unto a Father. Now that is certain, a hypocrite hath no relation to God, he never minds him as a father, he hath not that inward propensitie, that inward love and affection unto God as a Son, which lies in the working of the heart inwardly unto God as unto a father: As it is in nature, so it is in grace; take a child, and tell him it is his Father, when once he knows it is his Father, there will be an inward working towards him more than to any person in the world, there will be some disposition in the heart that will answer presently your representation of him as a Father; so it is in the Gospell, when you go to the Father, there will be something that will answer this; *thou art our Father, though Abraham be ignorant of us*: the soule must cry *Abba, Father*: that no hypocrite can do in the world, he cannot act as to a Father; but his own spirit prompts him: the strength either of his necessities, or the strength of his abilities carries him on.

Seventhly, know this as to a hypocrite in prayer: *his heart failes him when his enlargements faile him*, which is contrary to a Saint, which is contrary to the heart of a Saint; his heart though he can but groan, though  
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he can but chatter as a Crane, yet his heart is up, if he have any promise, there he hangs, if he can have any thing to build up his soul in, it keeps up his heart, any twig to hang on. But nothing but comforts and enlargements can keep up the heart of a hypocrite; but a Saint from the inward working of the Spirit can keep up, though he should have nothing else; but a hypocrite in duties, if he should be but once denied enlargements, he is as dead as a stock. Take but a Saint under a promise, though he wants enlargements, let God shame me as to that, I have enough in the promise; and the inward groanings of my soule are more to me than all enlargements.

Eightly, take in this too: a hypocrite shews his hypocrisie in prayer *that he makes his prayer his shift upon every turne, upon every occasion, it is his prayer beares him up still*. After that he hath done any thing that is unsutable to the Gospel, if he can but go & powre out a prayer he is well enough; his prayer is that which charmes him into quietnesse after guilt; by prayer he gets his ease, and retires to it; if he have committed some fault in his ordinary course of life as to his relations, if he can but go to prayer, there is all his life and refuge: that is all; he licks himself whole by prayer:

prayer: for it is a duty man should go to God in, and a duty of drawing a soule to God, and when I beg of God pardon, I am so quieted, though I never get the ground of pardon, he cannot be quiet untill he hath been upon his knees, and then he is well, this is his common shift: but a Saint can never be quiet, though he pray night and day, untill he hath gotten in prayer Christs blood, and have hold upon Christ as the attonement and propitiation.

Ninthly, Then especially take in but this, that I may adde no more upon this head; if he can but (*ninthly*) get tears in prayer, then he is well, for he makes his tears to wash away his guilt, and mingles his teares with Christs blood; if he can but blubber his cheeks in teares, oh how is he content? how much is he satisfied? whereas teares are the most dangerous signes of Hypocrisie in the world, if they be not the juyce of a broken spirit, the droppings of a melted heart, the dewes of a soule that hath been under the sights of love; there is the most dangerous signes of hypocrisie that can be possible, that when a mans prayers are bedewed with teares, then he is well, he hath then no need of Christs blood, he mingles his teares with his sacrifices, and that is satisfaction enough at present. You will

will in these things see enough of your own hearts, if you have had any dealing with them.

Secondly, Now let us view a hypocrite as to his converse with Saints, his communion with them, and see how we can trace him there.

First, In the generall you must know, *he is very carefull to keep in, and keep a correspondencie with Saints*: else he would be a profane person, and would not be respected by Saints; all his strivings are that he may keep in there, and commonly he steales in so secretly, he steales in so closelie among them, that none knows how he is gotten in.

But you shall see his hypocrisie.

First, This is the hypocrisie of men as to converse with Saints, *that they have inward prejudices against convincing walking Saints* (if there be any such in the world,) he will be sure to have his heart worke secretly against them, however he carry it to themselves; he hath a secret inward regret against close convincing walking Saints. I would I could speake that word so loud that it might be understood, for it is hard to find such a Saint in the world; yet take one that hath a watchfull and observant eye, he cares very little for

for his company, but only for a designe.

Secondly, as to converse with Saints; a hypocrite labours alwaies to dresse himself so, that he may be very handsome when he goes abroad: that is his care alwaies, he cares not how he is at home, how carelesse and neglective, how sleight in his duties, how unworthy in his actions, so he may but keep up a faire correspondence with those he is still abroad with; he will speake much of heaven and Christ, tell you of repentance, and experiences abroad: but oh, not a word of examining his own soule, or a word of God at home, and this is the most wicked straine of hypocrisie that can be, for all his design is to gather all the good thoughts of men up and down the world, keep himself so, that if he should come to fall or falter (as he feares he shall) he might have abundance of votes of good men for him.

Thirdly, as to converse with Saints, an hypocrite hath an affected tone, or garbe, or carriage; whereby a man may be thought to be singular, to have somewhat more than ordinary of mortification, or spiritual straines of glory: this is as wicked a straine of hypocrisie as can be; Some men affect a particular tone of language, or expression; some a whining expression; some so neatly, and others so seriously, that they would be

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thought

hought to be grave and mighty sober men and Christians, and they have an affected tone of their own; it is the vainest way of hypocrisie that can be, to speake of divine things as if they were whining them out, and weeping them out, and speaking with such gestures as may give the world too much ground to make Religion ridiculous, whereas their naturall language is not so, but they have affected such a way and garbe they would be thought some body; and this, that in praying, and preaching, and conversing with some persons, they would be thought to be them alone that take in all the sense of things, & they have no more sense than Posts.

Fourthly, which is a maine one, as to converse with Saints, *a hypocrite hath his heart rising against a close, faithfull nipping reproofe of other Saints.* Saul could never endure Samuel after he told him so faithfully about that businesse of his Sacrifice, Out of my sight. So you have many instances about the Prophets and the Kings; *you have some hypocrites carrie it so cunningly, that they will take a reproofe very well, but hate you for ever after,* have an evill eye upon you that you must keep out of the way of him: a hypocrite would not have others know his distempers, he is afraid he shall  
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heare something he knows he is guilty of, and he cannot abide that: he would be thought somewhat by others, though he knows somewhat by himself: he is afraid he shall be put to it, which he cannot endure, to have his graces questioned; that is a perfect signe of a hypocrite as any in the world; he would have all men take it for granted: what, not I a Saint? I that have been accounted a Professor so long, and now be questioned for my graces? yea, soul, and be damned for it too: thou a soule that cannot endure to be reprove? I confesse there be some waies of reproofe that would make a man hate reproofe, when it is for things that are common, when it is for poor and vaine things, when done out of passion, and not done with care & tendernesse to a person and with the weight of the glory of God upon a man, it is hard for the best Saint to take a reproofe so; but when there is faithfulnessse, and realitie to men, dealing with their soules, and purely touching their consciences, and risings of heart, and then cannot endure reproofe; I may say, if thou be not a hypocrite, or will prove one, there is none in the world: it is a signe thou art divelish proud in thy heart, and lovest corruption, and hast a lust thou art loath to

part with, and wouldst gladly cover in thy own spirit, thou wouldst live at large, and not have thy heart known to thy self, nor others; thou wouldst live at large, thou lovest some corruption. A Saint desires to have corruption killed every day: Oh that I did but know wherein the flaw lies of my graces, wherein the mistake in my own spirit lies, he would be glad of it. Thou art a wicked hypocrite that lovest not a serious close reproofe, though it cut thee at the heart; and then I would say this: that it is the perfect character of a Saint, if he can take in a reproofe in the sharpest manner from the sharpest tongue in the world, if it discover his corruption & strike at it, it is a signe a man is out of love with his sins, and wants a way only to be rid of them; he is glad when it is made odious to him by any body.

Fifthly, *The straine of hypocrisie, as to communion, lies in this, that a hypocrite doth inwardly sleight and contemne Saints below him, and envy Saints above him,* you will find it too true in the hearts of many: he sleights first any that is below him, he hath a poor and low esteem of them, he is a poor ignorant fellow that understands not any thing of God, though it may be the breathings of that poor soule unto God are far beyond his:  
he

he lives in himself, and any that are below himself are under some reflections of the inward workings of his own heart. Then he hath a secret envy against them that are above him, he lives so that he would alwaies be at one stay and frame, he cannot abide that any should attain more then himself, if they do, they are proud, or high, or vain; and if they do not come up to him; he thinks him a poor low professor, though his soule be groaning nigh and day after Christ.

Sixthly, Another straine of hypocrisie is commonly in this, that a *hypocrite is mighty censorious and prying abroad into other mens faults, and sleight and carelesse for the seeing to his own heart for the same thing, or worse*; this is Christs charge to the Pharisees, Cast out the beame, thou hypocrite, out of thine own eye before thou find fault with the mote in thy brothers; he hath a beame at home in his own eye, and he will not charge his own soule before God: he can see a little thing in another, charge him with all unfutableness: but as to his own conscience, though he see many a desperate corruption in his own heart, he lets it alone, as if he never were the man guilty of them, Eagle-eyed abroad, Owle-eyed at home; take heed of censuring, else you had need

be very thorough at home; it is a dangerous signe of hypocrisie, if you be not curious at home: if a man be thorough with his own spirit, he may be thorough abroad. Christ gives it himself as a signe of a perfect hypocrite; when *a soule shall see a mote in anothers eye, and leave a beame in his own.*

Seventhly, Hypocrisie lies in this as to communion with Saints, *that a hypocrite cannot love Saints but of one size, one that agrees with him is his own humour and opinion;* That you will find in the New Testament, the Pharisees could not endure them that were not of their own opinion, they would persecute them to the death; so some men cannot endure any one, though of never so much grace and godlinesse, if they be not of the same opinion; that is a signe it is not for holinesse or grace in any soule that you affect them.

In the eighth and last place, to adde no more as to this converse with Saints: *Every hypocrite hath his secret back door and veine with carnall professors,* though he have communion with Saints now and then, and make that his profession, yet he hath his private haunts, where he shews himself in his colours one way or other, some secret waies of iniquitie he hath with others, though he

he professes to be in communion with Saints, that will appeare, and doth appeare often, for still his vein lies that way, his humour lies that way, though his eye seems to be this way, there is the humour hid that way in the man, and there will be as familiar embraces among the one as the other when it comes, and as hearty kind of rejoycings with the one, as with the other. A secret wicked back door that they take, and they thinke there will be none to tell: Now they will be telling of the greatest experiences, and anon in the greatest wickednesses, at least countenancing of them. I would now come to the third thing, wherein it is acted as to civill converses, and I shall show you

First, *That a hypocrite can put on any face according to any persons or times in the world;* among Saints be will be a Saint, and comply with them, among others be as sutable: he can take up any forme, so Religion be that that may cover all at last: for he fits his actings to his ends, which are various according to severall parties, and companies; and severall Societies shall have severall actings: he will be zealous if the times will admit it, he will be hot and violent, and if his company will not serve him to that, he

will be as dull, as heavy again, put on a sober temper, and weare gray haire, be curious, and criticall, and serious in the Gospel; and this is very common, my Brethren, and this is the politike hypocrite; there are hundreds of these in the world, they swarme up and down *England* at this day: men that have no more Religion than beasts, as to power and principles in their own spirits: turne every way and every where with the times.

Secondly, These men shew their hypocrisie in this, *they make Religion subservient to every principle of men, and every designe,*

Thirdly in converses about civill things, *he will wipe his mouth at small and little things.* A little oath sometimes, a covert lye, speaks very demurely, hardly gotten out; (as it were) he can passe it by as his common infirmitie; if he tell a little lye in a bargaine, spare me in this, saies he, to go to the house of *Rimmon*; he will take his allowance though it be not given him.

Fourthly, *He studies perfectly to please men,* and he is troubled more when he displeases men, than when he finds his heart unsutable to God.

Fifthly,

Fifthly, *He cares to keep off scandall to his person more than guilt from his conscience*; no matter if he can keep off scandall though guilt lies fast.

Then sixthly and lastly, to say no more, *such a hypocrite as this in all his converses will meddle no more with Religion than may fit his Calling, and his Relations.* As the King of Navarre said, he would launch no further into the deeps than he might come in again with the same wind, no farther then sight of the shoare; so it is with hypocrites, if such a way of God be never so pretious and pure, I will not meddle with it, I must take care to my Familie, not to my soule; therefore the waies of Christ never come into countenance with such men till it be countenanced by the world, you shall never have them hot and zealous till the State have made way for them; you shall never have them care for Religion, where the power must be practised, till the State do it.

I have done in one word, that is, I beseech you take heed and beware of hypocrisie; it is that which is in every duty, in every act you do, when you act fairest you are in most danger of hypocrisie; when you thinke you are lying in the dust, you are not free from the most desperate hypocrisie; when you  
thinke

thinke you are weeping out your heart for sin, you are not free from that damnable leaven of hypocrisie ; when your contemplations are so high, as you think you are abstracted from all the world, and the enjoyments of it, that you imagine you are up in glorie, yet you will see that hypocrisie is a secret spirit that runs through all your actings ; it is such a secret thing that it will mingle with your best duties, and make you hypocrites in the very acting of them : Oh ! that men would but look to it, nothing like purenesse, sincerity, reality, inward integrity, to be true to God and my own conscience, to take my heart every day and cut it in peeces by a spirituall inquisition, and daily triall, nothing like it ; after every duty to aske my soule what is done, after every paryer to anatomize every petition againe, and know how it was in the frame and workings, and the answers and returns, and the blessed consequences of it upon my heart, nothing will do well else ; what a dissection will it be, when an old hypocrite will be opened ? What that will be, none knows yet, what a consumed Lungs, & Liver, and Heart will there be, strangely eaten out, and none knows how it comes ; the substance of the body will be well and liking, all  
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the flesh fast and sound, nothing but the vitals eaten, strangely eaten as with a moath and Canker; It will be so with you, I beseech you fear lest it grow upon you: Beware of hypocrisie, look to it every day, for it is in every duty; and above all things look after that clear, pure, sincere temperatüre, and integrity of spirit in every duty, whereby you may walke with God.

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SERMON VI.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**I** Have shewed you in severall excercises what the characters of hypocrisie is, what they are in many states, how to trace them in duties in general, in prayer especially, in communion of Saints, in actings in the world, and civil respects.

But

But you may remember, at the first opening of the words, I told you that there were some sorts of hypocrites that did not so much discover themselves, but must be discovered by truths of the Gospel that are propounded; they are not so conscientious of want of integritie, as they are wanting in principles; those we have most endeavoured to discover.

But in the second place I told you, some there are that know themselves to be so, at least they have secret conscientious checks of conscience, yet go on in profession: I would a little speake to them at present, and then make application of the whole.

There are many, I say, that know themselves to be unsound in their own spirits and yet go on in profession, and that you would thinke strange; *and it is more strange to thinke a man should be a hypocrite and not know it: than that a man should know his hypocrisie, and yet go on in it.*

I shall in the opening of this shew you,

First, That it may be so, and that it is often so, and most hypocrites shew themselves to be so.

Secondly, I shall discover how it can be, that they can go on in profession so easily and freely as they do.

Thirdly,

Thirdly, Wherein their hypocrisie still lies.

First, That it may be so, and that they do go on so, I shall make it clear in these particulars; and I beseech you observe.

First, Take the common principle of a naturall conscience, which is enlightned, (for every hypocrite hath an enlightned conscience) it is not so dull as it is in other men, unlesse it be after a long time of hypocrisie, but the naturall conscience of a man will tell him thus, that this is not right, you do not this according to the Rule, for there is a light left in a mans conscience, till God give a man over to blindness and darkness; there is a light will alwaies give a man a check, without there be some eminent thing to silence conscience at the present. As it was with the Heathens in the second of the *Romans*, their consciences did naturally accuse, and excuse them upon the common principle of that light of nature imprinted on them, This is not just, this is not sutable; though they had not such written rules before them, yet there were such dictates sutable to the impression that God left upon their naturall consciences: much more an hyypocrite, an enlightned hypocrite under the Gospell; but a naturall conscience will tell a man really, and check him  
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in a duty, and say, This never came from the mover, this motion of yours did not run freely in your own spirit, this prayer was but pumptr, it comes not from the fountaine, you had some by-end or other; did you not aime at this or thar, some applause or comfort to your selves, never minding Christ? Conscience will speake if you be not judicially hardned: it will speake very loud to a man, at least it will give a man such checks as a man shall consider, and by the checks of it conclude, that it is thus and thus with him: For look as it is with the Saints under full light, and full evidence; so it is with a hypocrite under the enlightenings of his conscience: saies *Paul*, I have lived in all good conscience unto this day, that is, walked according to the principles of reason and Religion, according to the light I had, lived in all good conscience unto this day, never strained my conscience.

Now it is impossible for a man under enlightening (if he have not a mighty secure frame of spirit, or wonderfull dexteritie of colouring his heart) but naturall conscience will reflect upon him, and say, This was not intended right though the action was done, this was not so spirituall, nor  
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so firmly acted before God ; you know you  
had your intention besides the rule. But  
then

Secondly, Take such a conscience under the Ministry of the Gospell, where there are Characters given on both sides, where hearts are dealt withall seriously, and with abundance of clearenesse, where the designe is to anatomize the spirit, to give characters of a Saint, and give distinctions between common graces, and those graces that are purely sanctifying changing and transforming the soule, and those that are common, and work not the image of God in the soule, if you have any light (as hypocrites have abundance of light, otherwise they could never play their tricks so as they do) it is impossible but the heart should say, this is not right, I find not this right in my own spirit; it is impossible they should lye under these things and have no convictions, no checks secretly that he is truly such an one.

Thirdly, He may by reflecting upon himself know it by his getting in his duties, if he had nothing but that which he gets in duties, when he hears how Saints get communion with God in duties, how their soules are taken up with Christ, what glorious

rious enjoyments they have of God, in Prayer, and Sacraments, what glorious frames they find upon their spirits when they have communion, he knows he can hardly get from one duty to another; the truth is, a hypocrite is the poorest, miserablest soule in the world: he never hath any thing but what he gets from hand to mouth, when he comes to dye he is a begger, nothing at all to live on, and he knows he never met with Christ so as to humble him and to lay him low, he knows when he heares other Saints speake of the Gospell, and the sweetnesse they have had in the sights of Christ, pardoning and applying his love to them: he knows he hath not these things; when he comes to action he is as dead; and as low as may be; and as I told you, he is poorest and worst at last.

Fourthly, *God delights to discover a hypocrite, he delights in that exceedingly, and commonly doth it, and laies it upon a man closely and wonderfullie by wonderful flashes of spirit, and God delights to do it.*

First, *Because it is a secret that none can find out but himself, therefore he delights to anatomize a wicked cunning, deceitfull heart.*

Secondly,

Secondly, God he delights to do it, *because he loves to put a speciall marke upon them of all persons in the world*, those that have deceived others shall deceive themselves: he put a marke upon the first hypocrite in the world that ever was, that he changed his countenance. So that if you had no more, take them altogether and you shall find, that a man may very well be a hypocrite, and know himself to be so, and yet go on; nay, it is very hard for a man to be long a hypocrite under the Gospell, but he must lye under the checks of it. But

Secondly, you will say, how can this be? How can he continue in Congregations, in Churches? how can he continue all this while and not be terrified, and not leave off all profession? My Brethren,

In the first place, *pray take in these things, know it is the most deluding sin in the world, the most pleasant sin in the world to a man*, as men love by Art to imitate nature, they are mightily pleased with it to represent Nature in Art, how men give up themselves and their studies, and are pleased with it? there is nothing more pleasing to a man than hypocrisie, that he can turn himself at any time here and there, and evade all things that are laid upon him by the Gospell. (It is just as you

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see with those that are your theeves or cut-purses, that have a curious art and dexterity to do it; they will take a mans purse out of his pocket so exactly, that he cannot know it is done, but they are gone; and when they come together at night, they rejoyce, and brag who hath done the best feats, ) so hypocrites cannot but know in their naturall consciences it is against the rule, but there is abundance of pleasure in it to cheat themselves, and cheat others, till God worke mightily upon them: for to imitate a Saint in every thing, and do it exactly, pleases a hypocrite, that he can delude others: when he hath been in prayer, colered and deluded the best sort of men in the world, as I have heard some say, they could delude all the Saints in the world, for that is pleasing to a man that nourishes his self-love, and that does carry him on to act, so as to be well thought of by others; It shews a man an artificiall man, that can thus and thus move up and down the world, and none see him, or take notice of him, all think him a blessed Saint. I am confident there is no sin so pleasing to a soule as hypocrisie is, for it will have so many varieties of Artificiall motions laid before it to act by, that a man is not tyed to one or tother, but

still



still acted in variety, and the sense of divine things is not on his heart at all, as I shall shew you in the second place.

Secondly, *he may go on in profession though he know himself to be so*; he may go on, because he knows not the nature and vilenesse of his sin at all, only sees he is not as he should be, and it is the same with other sins; he may lye long under a sin, so long as Conscience is not pressed on with an unresistible conviction, only a generall cold conviction is upon him; he sees that he hath done so and so, and he is so and so, but there is not any thing of the power of conviction upon his soule, for then a soule should not be able to stand under it, but cry out he cannot endure it; but commonly it is with hypocrisie (such a pleasing sin) as with other sins; a man sees the guilt by the rule, but not by the light of a divine conviction, strangely working in his soule and spirit, and so goes on as those did which the Prophet speaks of, *you lye and steale, and commit adultery, and yet come and appear before me*; they had brazen faces for all that, they never felt the power of conviction upon their spirits, and if God should shew any man any one sin, he would never act that sin, but he would abhor the very sight of it; *But these*

are such poor common generall convictions meerly from conscience; conscience hath a power within a man, but it never stirs with terrour till God anew, as it were, shews his sin, and his miserable estate by sin, by a light from heaven, and so sets conscience afresh aworking; God then gives it a new Commission to charge his foule, he goes to duty though he knows himself full of hypocrisie, yet he can go to duty as quietly as can be. A man may know himself to be a hypocrite and yet go on in it; because

Secondly, *He thinks he shall weare out his hypocrisie by his duties*, though he performe them in it, though he contract guilt by them: and most of his hypocrisie is in his duties; and that is exceeding strange, but it is most true, for a hypocrite thinks by his duties to weare out all his deceits; as he colours his hypocrisie by it, so he hopes to weare it out by it, he hopes it is a worke of time, though he have a bad heart yet he hopes to have a better heart, though he never looks to Christ for it.

Fourthly, *He hath something at present that he gets by his profession*, something that is suitable to some ends, some lust or other of his own, and that keeps him up, notwithstanding those generall convictions, I know

not how to call them convictions, they are so cold and poor upon a mans heart, but he hopes to get something, either applause of men to be a good Christian, or something to be thought of by men, or to get some peace of conscience, that the violence and desperatenesse of wrath fall not upon him. Aye, but,

Fifthly, which is most of all, that I may shew you this; God doth judicially give up those kinds of hypocrites that have begun without him, took up a profession without any workings of God upon their soules; he gives them up commonly unto a reprobate mind, that you have so commonly named in the New Testament; so injudicious as they cannot understand their own condition, but go on still, see no more in one condition than another. But that I may speake of Gods dealing with hypocrites in this way,

First, As, I told you, God delights to discover hypocrites, so he sends most judgments upon them of any in the world, and he discovers them commonly, either

First, By some secret giving them up, or withdrawing strength; giving them up to some corruption; or withdrawing strength from them absolutely, that they find nothing of former strength at all: so he doth many

times with those that have lived upon parts, gifts, and endowments; it is ordinary for God to leave them, as you have it in *John* 15. they wither; the life and sap that they were wont to have is withdrawn, and the spirit is gone, so it is with many; and certainly, that is the Reprobate mind; taking away from the understanding that common light, that the soule shall only look after the outward part of a duty, but never know the life of it, never understand nor distinguish, when he is in a bad or a good condition. Oh! look after the impression and sense of the things of God upon your soules.

Secondly, The way that God takes to discover hypocrites, he gives them up to some eminent corruption to breake out to discover them; as it was with *Judas*, he had many gnawings of conscience doubtlesse, under Christs Ministry alwaies and under Christs eye, but he was never discovered till he gave him up to that covetous heart, that wicked corruption that lay most in his heart, then he was discovered presently, then thirty peeces of silver was enough for *Jesus Christ*. Either God gives them up to deadnesse, to be twice dead; that is, dead in their own hearts; the meaning is, they lost both their naturall affections, and the affections

affections they had on their hearts by common gifts and workings, they lost both, and now nothing takes hold of them; or else he gives them up to some eminent corruption, that all the world sees there is one never minded the Gospell, now it is broke out; or else

Secondly, as [to that head, *God gives them up unto a despaire*, which is very common, and that is twofold :

First, *Either secret despaire*; they tug in duties, nay by night and day, when they are prest in conscience, and they get nothing; go to Sermons and they find no blowings of the Spirit, no breathings at all upon their hearts, and so grow into a secret despaire insensibly.

Now there is a secret kind of intermission in Saints, but this soul goes on and never finds anything of God or Christ.

Secondly, *There is a terrifying despaire* which sometimes God gives them up to, whereby they are terrified with the hideousness of the wrath of God, crying out they are damned, they are damned, and they never commonly get out of it: you never hear of any hypocrite in the Scripture that ever got out, when God laid a charge upon him; because God would have soules walke so

purely and clearely with him in all their duties.

Now as you see how he may know himself to be thus, and yet act; so, see the nature of hypocrisie; and take it in short.

First, *though he know himself to be a hypocrite and to be unsound, yet he is loath to have it said so, or have it discovered, he cannot abide that*, he would not have any one thinke so, though he knows it himself, but yet will not walke so exactly as he could; so it was with *Balaam*, *Num. 21. 22, 23.* all along: how gladly would he have gone to curse the Israelits? but God would not suffer him: though he knew he was a most wicked notorious hypocrite, and a witch too, yet how would he pretend to *Balack* he would go to God; he would have gladly done it, but God had a mighty check upon him: it was a Prophecy to all the world, how all dealings with Saints should be, though he spoke good things, and he could not but speake them, yet he would gladly avoid them for the mony, and still he had an over-awing of God upon him: So it is with many hypocrites; though they know themselves to be unsound at the heart and bot-tome, yet they would have all thinke well of them: what they want of integrity that they

they would make up in the handfomnesse of their deportment and carriage up and down the world.

Secondly, *Though he know himself to be an hypocrite, yet there is none will be more censorious of hypocrisie in others*, even to poor Saints; but that is a common rule, he will be severe in the censuring of others, and he may think by that, that others may thinke him far from hypocrisie.

Thirdly, Nay, what shall I say? in the third place know this, *though he know himself thus to be in that condition, yet he never strives to root out the wickednesse of that frame out of his own heart, but to smother it, and cover it, and palliate it from the eyes of men some way or other*, not to destroy it in his own spirit, but smother it, so that he may look Saint-like still; but a gracious heart, as soon as it discovers hypocrisie, as he sees the straines of hypocrisie in his heart, he looks to root it out as soon as it is discovered. But to speake no more to that, let us now come to the application of it to all our hearts.

First, If this be so: I beseech you once again to put your hearts upon the serious consideration, and examination of your own estates; what are you? Now you look well,



well, come to hear, you are not in sight  
so ugly, what are you within? Have you  
not strange straines of hypocrisie, if you be  
not hypocrites? I beseech you look seriously  
to your own hearts: this is the end of all  
this discourse, to put men seriously upon  
the triall of their own spirits, that they may  
not be unsound in the Gospell, that they may  
not have a rotten spirit within; that the liver  
and lungs, and heart be not corrupted, whilst  
they deal with the great things of the Gos-  
pell; that is, that the faculties of the soule  
may be purelie acted to God; there are more  
hypocrites now in the world, than in any one  
Age since the Creation. It was a hard thing to  
pick out one formerlie; but God will shew  
many of them in these daies: he is a trying  
the world, and as he goes along he will try  
spirits most. Oh, you have trials under  
the Gospell, you have got a clearenesse?  
Can you say you have a glorious inward free-  
nesse with God? Oh, what use have you  
made of the Gospell? Have you inward  
glorious incomes of God from the breathing  
in of divine frames in your actings towards  
God? Let me ask you but these common  
questions.

First,



First, *Cannot you find some time to play with your sins sometimes, so they bite you not, and sting you?* Cannot you take some recreating times for your sins and corruptions? Pray you consider of it; a hypocrite doth so: he dares not make a trade of it, but he will make a recreation of it now and then, he loves that he dares not practise; you can now and then play with your wanton thoughts as long as they do not fly in your face, you can delight your self in your secret wishes: Oh that I were at it. Look to your own soules. Nay, what is this Religion that men speake of? do you find such kind of things in your hearts? he that can play with sin for recreation, can joine himself unto sin for delight, and to be one nature with him: a Saint hates appearances, he cannot endure the thoughts of it.

Secondly, *Are there not some sins, you call little sins? and some duties you call little duties? and some duties that you never lay upon your conscience?* Look to your hearts in that you are never humbled for the commission of sins, or the omission of duties, it is a dangerous symptome of hypocrisy. A hypocrite will be sure to make distinctions in the Gospell, there be some secret workings up of corruptions, and sins,

as vanity of thoughts, distraction in duties, and secret risings of corruptions, and desires in a mans heart which he never chargeth his conscience withall, and some duties he never laies upon conscience, so long as he can passe thorough the maine body he never cares for the speciall circumstances of the Gospell. A gracious and upright heart saies: Shall I call that little, that is against the glory of an infinite God? It is the object makes the sin great, not the act: this dutie hath as much authority upon my heart though never so mean, though but to wash a Saints feet, as to offer the greatest sacrifices before the eyes of all the world.

Thirdly, Let me aske you this, *Are you not afraid of trialls, and to be thoroughly discovered to your own hearts?* Do you not endeavour sometimes, if possible, to evade the strength of a conviction, and the strength of a word from God that is laid upon your hearts; afraid to looke into your own hearts and see your spirits, to be discovered to your selves? do not you many times hush conscience, and say, Be quiet conscience, stay a while; to your own consciences, I will be better, I will strive against it, I will not be thus and thus carried away? do you not find these things? A dangerous symptome; a hypocrite endeavours to evade the authority

nity of the Gospell, he is afraid to abide the power and the glory of it; if he cannot find out prudentiall considerations enough, he will get spirituall pretences, he will be sure if he can evade conviction he will do it, that is a very dangerous signe. And again,

Fourthly, Examine your own hearts, *Is there not some of the fat of the Cattle of the sheep,* (to allude to that of *Saul*, for he was an hypocrite) *in the going on in your duties, reserved?* Is there not some *Agag* for honours sake you would keep up, *1 Sam. 15.* read over that place at your leisure: God bids *Saul* slay the *Amalekites*, destroy them all in the third verse; yet he reserved an *Agag*, and the best of the spoile: here was the discovery of his wicked heart, he would have sacrificed some of the fat things, he had a mind to triumph by *Agag*: he thought it was too much to destroy all those things, though God gave a peremptory command to destroy all, *I will sacrifice them to God to make an atonement, only reserve some of the best to carry to my people in triumph, that they may see the out-goings of God.* That lost him his Kingdom, & discovered his hypocrisie first of any act: he had a secret lust to honour himself by it. Have you none of the fat of your corruptions? Have you never a lust laid up? Is there never a corruption that  
your

your soules have countenanced, or do countenance?

It is a dangerous signe of hypocrisie, if a man have any thing that the word of God saith is not the mind of God, that he reserves in his heart without utter hatred. Well, look to it I beseech you, and especially look to that of the triall of your spirits, whether you can be willing to be tried: for you shall find a hypocrite will appeale to God and his conscience, but he cannot endure to be tried by Saints, he will appeale to God if it be not so, yet he cannot endure to be put to it, to have his heart ript open. Nay, it is very common to say, God knows my heart, but if you come to try his heart, and say, How can this grace stand with this corruption, he cannot endure that, he will hate the thoughts of it. And if you do try him about his estate, you must not debate it with him, but you must take it for granted, else he will try your graces as well as you try his, and question your state as much as you his: And then if he be put to it at last, as to triall of his own spirit, he will save all with a whining confession, and that is all you will get of him; therefore look to your selves as to these things.

In the second place, I should now have come to have prest on the exhortation of the Lord Jesus; Beware of hypocrisie, you that are Christians, you that are reall Saints should beware of it, and so to all sorts of professors, take heed and beware of it; & have shewed you these things, to have opened the nature of it, and the hideousnesse of it.

And first from the danger of it to your soules: it is the most dangerous sin you can have in your soules, and that, First, because *it is the last reserve, it is undiscernable*, a man must search as with a Candle that finds it out: as the Jews were to search for the Leaven with a Candle, and then curse all the rest. It is a close sin: indeed there are some actings of it, that are very grosse; but as for spirituall secret hypocrisie in duties, compare them with actings they are exceeding close and undiscernable in the soules of men; a soule must dig very deep, and be very observant and have a watch over his soule every moment if ever he would try his heart; it is so close and so cunning, that a man will hardly beleieve it is there, there is such a hidden motion upon a man, that he cannot tell how it comes.

Secondly;

Secondly beware of it: *It is infectious*, it is of a dangerous infectious spreading nature, it will be over all the faculties on a sudden: it will represent you all kind of glasses that can be possible; it can in the morning give you one glasse to look in, at noone another glasse, and in the evening one different from both; Take one part of the Law, you shall see your selves in it very fair, it spreads over all: it will, it may be, begin with your understandings, and give you strange sights and apprehensions of God, then come in upon your affections upon a sudden, and worke them to this end, and that end: it will kisse and kill at once; looke to it, for it is the most dangerous sin of any in the world in a mans hearts,

For if the soundnesse be gone from a mans heart, what will he do then? A man cannot act like a man when the substance of the soule is gone, he cannot act, neither Scripture, reason, nor his judgement, but a particular close humour.

Thirdly, beware of it: *It is the most inconstant in its motions, the most various in its representations, so many habits, and so many formes* it will appeare in to you, and alter upon every occasion; that it is impossible, unlesse a man be given up to try his own heart,

heart, to find it out: A heart, and a heart: you shall have a fair heart now, and a wicked heart anon: come and talke with a Person now, and you shall find them in a good frame, so as if they were commanded by the power of it; come an houre after, and you shall find them in a wicked damnable straine of spirit, speaking like mad men, this is most common: especially come to talke with a man privately, what a abundance of ingenuity there is: come to another action, and at another time, and he is not the same man. Hypocrisie will appear, and this is the misery mens soules are jugled to hell, put into so many formes, they know not when they are right, know not what is the reall complexion they should have in the Gospell, it is so various and so cunning: it juggles a mans soule to hell.

Fourthly, *It is the most odious thing to God of any, it takes his name in vaine most of any,* it is against his simplicitie, omniscience, his puritie, God hates nothing more than this state, therefore he sets himself against hypocrites of all sorts of people in the world.

I should have come to have shewed you how to avoid it, what are the speciall remedies of hypocrisie, the speciall things to keep a man from the evill of it, the way to  
L preserve



preserve a man from this dangerous sin : but I would not leave some poor soules without some kind of comfort ; all this while many will say, Alas, I am the man, I am the woman : certainlie I have been a hypocrite all my daies. I would only speake a little comfort to such poor soules.

*First, know this: Jealousie of thine own heart, and severe inquisition into it, is a good hopefull Character that thou art far off that condition.*

There is a twofold jealousie that therefore you may not be deceived.

First, *A jealousie on probable grounds, secret and close symptoms, and hints from actings*, which may teach many a soule that hypocrisie may have place in his heart ; for I find this and that when I come to look on the whole straine of my life, I have not my heart so carried out in spirituall things : I never minded this and that in my actings : this is a jealousie that may consist with the knowledge of hypocrisie.

Secondly, there is *a jealousie that ariseth from feare and care lest I should be such an one, from the hatred of the thing* : thou seest the viteneffe of it, and thou seest thou canst never be quiet till, thou hast the clearenesse of integritie made out to thee : that is good, that is sweet : none more apt to censure



sure a Saint than himself; you know when Jesus Christ made the question about his betraying, the hypocrite spake last, never spake till he was put to it; every one said at the Supper, Lord is it I? Is it I? Every one had rather dye than hear that word spoken; but when it comes to Judas, he was forced to it at last, and yet he would not confesse it; but when the conviction lay upon him, and he must needs be under it, then he went out, and that was all you heard of him till he hanged himself.

Secondly, To comfort poor soules, *they have no reason to conclude themselves hypocrites, when they are glad, if God by any meanes discover and destroy their hypocrisie whatever way it be:* for there lies the weight when God shall be blessed for discovering a mans heart to him: take this for a rule; if a soule can rejoyce and blesse God for his convictions of sin, as for his comforts after conviction, it is a signe of a most blessed glorious spirit; though the sight of hypocrisie be the ugliest sight in the world, yet when he sees it, he blesseth God for it.

Thirdly, *Never thinke thou art an hypocrite, if thy heart is set against the nature of sin, and pursuest the enjoyment of the nature of God, whilst thy heart is set against the*

nature of sin, and followest on the nature of God, that is, to be really possessed with a substantiall enjoyment of God; when the very nature of sin is against thy heart, and when the nature of godlinesse is in thine eye as to enjoyment, to be fully possessed with that.

Fourthly, know this too: *Never say thou art a hypocrite, when no outward act can content thee, though never so glorious; without thou hast an inward frame according to that act, according to the inward spirituality of the Gospell, if thou lookest to have thy soule in a frame to thy duty, thou needest not fear hypocrisie.*

Fifthly, *While thy soule is as much troubled for omission of thy duty as for commission of thy sin, thou needest not to feare that thou art a hypocrite, while thy soule is as much troubled for omission of a duty, or an act of faith, or closing with Christ, or of any outward duty wherein thou hast enjoyed Christ, as for commission of sin, thou needest not feare thou art a hypocrite.*

Sixthly and lastly, *thou needest not feare thou art a hypocrite whilst thou hatest thine own strength in thy duties as much as an outward act of sin, or the most distemper of thy spirit, or a corruption done in the wickednesse of thy*

thy heart; I speake only this, a little to divert the thoughts of poor soules that say, I am certainly under this frame of spirit.

But look to your own hearts every one, if you find all these, or any of them in any life upon your soules, you are free from that state; but if you find not such an universall opposite nature to sin, but a frame to sin against God, if you find not such constant pure frames in your own spirit as to principles, intentions, and ends, you will never be able to free your selves from such a state and condition.

**L 3**

**Sermon**

## SERMON VII.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,  
which is Hypocrisie.*

**I** Have endeavoured in many excercises to open to you the nature of hypocrisie, and have told you the sorts of hypocrites that are up and down the world, and in Churches: Now in the latter daies they grow more glorious than ever, therefore Christs exhortation had need be more pressing; formerlie hypocrisie was coorsely cloathed, could hardlie step out among the Saints, they were so prying, and so cunninglie carefull to observe the dangers of the Devill, in times of danger and persecution: Now when the Sun shines, faire daies again, Religion seems to flourish in the outside of it, and there is a benefit by the name of it, men will be very glorious in hypocrisie: and if ever there were need to presse Christs exhortation, it is now upon all sorts of men and professours: Among his own disciples there was one among twelve, he bids them  
beware,

beware, *take heed*: It is a good caution for them all. Saints are subject to the straines of it many times, without they have an abundant care in their own spirits.

Therefore that I shall do, is still to presse this exhortation upon your hearts, that it may take some weight and impressi<sup>o</sup>n: for beleeve it, however you look upon your selves, or whatever thoughts others have of you, we had need to tell you to beware of hypocrisie; the better you are thought of, the more danger. And you may remember the last time, first I told you, you had need to look to your own spirits concerning this sin, because of the danger of it in its nature and workings.

Secondly, because of the ugliness, and vileness of it. Of all other sins in the soule how it is that which is perfectly against the nature of God, his holiness and simplicitie, his faithfulness and realitie to the Sons of men; how it is that that makes a man like the devill most of any sin: he will beleeve, and is convinced of the things that the Gospell speakes of that they are true: but here lies the greatness of his wickedness, the cunningness of his deceit, that he sets up an art of deceiving in the world, to deceive the Sons of men that they should not beleeve the word of God: there is none

like the devill, so perfectly like the devill as hypocrites, *I have chosen you twelve, and one of you is a devill*, none is called a devill in Scripture but he: and there lies the sutable-nesse that he is a lyar, and hypocrisie is a perfectlye in the soule.

Then I shewed you the uglinesse of it likewise, that it doth indispose the soule to every thing that is good, when one is in the best frame, as it were; that spoiles all, it is of a poysonous nature.

I shall go on to shew you what is that you must continually looke after, if you mean to beware and prevent it as the cure and remedie of this sad condition.

Therefore first, as to the generall, and as the maine thing, if ever you meane to beware of hypocrisie *you must principle your hearts, and furnish them with all the graces of the spirit*, you will never be sincere else, you will never be sincere till you have all graces, and the workings of them proportionable in your souls and spirits, *Ephes. 3.* he begs of them to go on, and *this I pray that your love may abound more and more in all knowledge, and in all experience, that you may be able to approve the things that are excellent, that you may be sincere, Phil. 1. 9.* A man must have all judgment, a discerning eye,  
for

for sinceritie doth not lye only in the intentions of men, but in the reall workings of all the frames of the soule, of all the graces as they are in the heart, when a man can approve the things that are excellent, that is, he can judge them, and try them, and act them as they are discovered to be truths, that is sinceritie: for sinceritie is not so much a distinct grace as a result of the harmonious workings of all graces in the soule: there must be a rectified mind to make a man sincere; for it is not a good intention that will make an action good or you sincere in any action, but as it flows from inward real frames and principles that are futable. *Peter* was an affectionate man, and he said to Christ when he told him of his sufferings, Spare thy self, do not go and suffer: he did it out of a good intention, but he was rebuked for it, he had a clear intention, would not have the least hurt come to Christ, but it was against the design that Jesus Christ came about, therefore he said, *get thee behind me Sathan*: It was not that sincerity, therefore the Apostle saith that you may be sincere: Oh that sincerity of soule? it lies in these two things; that you may be sincere, you must be able to judge and approve things that are excellent.

First,



First, *εὐαγγελία*, it signifies *such a straine as is without any mixture, hath no composition of any forraigne thing in it*, when every thing is pure in its native colour, you must prove all things, be able to try all, and have a judgement of them: that you may be so unmixt in your actings, that you may have nothing at all of the corruption of the world in it; for we commonlie in ~~your~~ duties mixe our own ends, and our own interests, and engagements in the things of God: and whatever the intentions be, yet if there be any such mixtures, you are not sincere; though you may thinke you do well, and are very exact in the Gospell, yet you cannot be sincere, whilest there is such a mixture in your principles and ends, 1 Cor. 8. A man is not sincere when there are any mixtures, when a man is carried on by inward motions of sin: Now, I confesse, there will be many mixtures, but there are mixtures in intentions, and mixtures in principles, and ends: and these are dangerous, for a man cannot be sincere if these be predominant over him. As if I go to God, if it be not to glorifie God, and to have communion with him, having the highest end, and do not act from a spirituall principle of holy love to him, and his glory; if I have any mixture  
in



in my intentions, though other things may come in accidentallie, yet if they be incorporated in the principle, then I am not sincere.

For to make up that sinceritie, a man must have that spirit of sinceritie that is pure to act from God to God, from the Spirit unto Christ. Now here is a pure way of acting, when the soule sees what its own strength is, casts it out, lies at Christs feet, is caried out by the assistance of Gods spirit, will not have any thing but the strength of Christ, when the intentions go along together with the acting of these things; when there is a pure intention, that I fix my eye wholly but on one object, for there be many considerations that come in accidentally, but the eye is fixt upon one object; I must have Christ, and my soule is working after him, and there I center my heart, that is sinceritie indeed: so we should receive the sincere milke of the word, that is, that milke that is unmixt with the corruption of men, the sincere milke, 1 *Pet.* 2. Therefore look to your own hearts, if ever you mean to avoid hypocrisie, you must be sure that you keep from mixtures, mixtures of unsound principles, and ends, self-love, self-ends: take heed of the aire of the world, lest that  
come

come in and fill your sailes in your duties; take heed of any thing that may mixe with your principles, and your ends; for in acting towards God, you cannot act purelie, but you must act from single and entire principles in your hearts, and clear apprehensions of the object, and the end: And however you may conceive you act evenlie, and your heart is not feigning to be so in a duty; yet if you be not carried out in such a heavenly harmony of principles and inclinations, and your ends together, you will never be found to be sincere in the Gospel.

Secondly, the word signifies *that clearenesse, that perspicuity that should be in a mans soule in all his actings*: so saith the Apostle, that you may be sincere, the word signifies such a clearenesse, as when a man is under the judgement of the Sun, as under the Sun shining on a mans spirit, you will hardly avoid hypocrisie till your consciences be under a light, and a brightnesse of the glory of divine workings upon your hearts: for when your conscience lies under darknesse and guilt as to the testimonie it should give, you will still have shiftings off of hypocrisie from your spirits, to take off the weight and misery off from you; but the Apostle would have

have you, to be so cleare in your judgment of the Gospell, as if you were to be judged by the Sun it self, it should be found that there is nothing but sinceritie: a fair testimony in every duty, that inward whitenesse of a mans spirit in a dutie, that it is not mixed with any bribings from without, nor secret evasions from within. And that shining from the conscience is so bright, that as the Apostle saith, this is the testimony that we have the testimony of our consciences: A man shold be so clear in his own spirit if he meant to avoid hypocrisie, that if he were to be brought out to be judged before men and Angels, he might have such an inward brightnesse in his own spirit, that he might be comforted and refreshed in the sight of it.

For you find this commonly, take hypocrites in the time of convictions, they have no testimonie of God at all: Now take a sincere heart, though he be under conviction, yet there is such a light that he judgeth there is sinceritie in his own heart; convince but a hypocrite of one thing he can give no account of the other: all comes in upon him, and challengeth him, for he hath no brightnesse within, that will testifie to his soule at a dead list; when conscience accuseth, he hath nothing to excuse in his conscience  
from

from the clearnesse of the acting of true principles in him: I beseech you, if ever you mean to avoid hypocrisie, be sincere, and if you will get sinceritie, you must get all these graces clearely shining and working in your own spirits, for you will be put hard to it to get sinceritie while your principles are darke and not even; if you find not your principles and ends meet together, and your eye is singly set upon the Lord Jesus, and your hearts set for the glory of God, you will not have that inward plainnesse in your own hearts. Though the nature of sinceritie lies much as to these two things.

First, the clearnesse of a mans principles and unmixtnesse in them.

Secondly, a plainnesse and ingenuitie in the actings of them; from these two flows that which we call that sinceritie of spirit: To be free from sembling; and faigning of things, when I am not mixt, when I am without impuritie in my motions as to what I act: though there be hypocrisie in some other things, yet there is not in those main things. So that the first thing I would commend unto you, if you would avoid hypocrisie, is to furnish your selves with all spirituall graces of sinceritie,

ritie, that you may be justified before the Sun, that as they say of the Eagle, they try their young ones by the Sun, i. they can endure the sight of the Sun, they are then true: so you, if these things will endure the Sun, and the light of God, then you may say you act sincerelie.

Secondly, if you would avoid hypocrisie, *lye alwaies under the dread of an omniscient eye*, this is that that men are discovered hypocrites by: they know not what the fights of God are, that all-seeing God, if I thought God did look into my heart, and did see me, it is impossible I should then go on in a way of sin and deceit to deceive my own soule, or to deceive the omniscient God: Hypocrites thinke in the generall that God sees all things, but they lye not under the dread and awe of an omniscient God, no grace keeps a soule so much from hypocrisie as the feare of God, the awe and dread of God seeing into a mans heart; for though they be close to others, it is transparent to God, he sees all the cunning of thy spirit, and veines of thy soule, how thou dost delude thy own heart, therefore if thou wouldst be found, look after that, the feare and dread of God: Remember, what it is for me to be well thought of by others when God sees  
it

it not so, the omniscient eye knows I have a secret cunning heart for to deceive? He sees me, though I speake fair to this and that person, yet God knows I am wrong; he knows I am lying, when I speake a word, though others know it not: Oh, if the eye of God were but thought of by men, if we thought we had a divine presence with us, *Whither shall I go? if I go to heaven thou art there*, Psal. 139. if a soule were under this consideration. Whither shall I go from thy presence? I may carry this sin closelie and secretlie, yet the eye of God is upon me, the Lord sees me: I had better all the world should see me than God, for he discovers me from the bottom: So much for that.

Thirdly, If ever you mean to avoid hypocrisie in your own spirits, *be alwaies considering the vanitie of this sin of all other sins*: A sin which there is no profit in at all: A hypocrite takes as much paines for all his cunning deceits as a Saint for all his sinceritie; for a man to act as a King upon a Royall Stage, and the next moment he is in Rags, not a bit of bread: so here, a hypocrite, take him out of his duties, hath nothing to live upon but what they shirke up and down the Gospell for, and that is so miserable and so poor a life, that they would give over the  
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waies of Religion, if it were not for shame; and when a man considers old age is coming on, there is a day of darknesse, a midnight hour that must be upon my soule, God will one day take off all this disguise, I am well thought of by others now, but what shall I be then, there is a night upon me, but there is a day upon others, and that which is the day of the Lord to others, will be a midnight to me, and that will be the time of the discoverie of me to be miserable. Better a man had never gone on in such a hood, and have it plucked off, and to see such a ugly face: Oh, what hideous cries will one day be! Oh, that I had never made use of the name of Christ! Oh, that I had been through with my own spirit, that I had never deceived my own soule, that I had known what my condition had been before I played with the Gospell, and dallied with the things of Christ; I beseech you consider, to be cloathed in darknesse after you have seemed to be cloathed with the brightest notions of the Gospell, it is a vain thing; a man gets nothing at all, lives upon the aire, what men say of him, the good thoughts, and good words of men, there is all; for he hath nothing from Christ as to the enjoyments of the Gospell in his own  
M spirit,



spirit, and is not that sad? Again,

Fourthly, Look to beware of hypocrisie, *for it is a dangerous thing if it go on to a height*, hypocrites are seldome converted under the Gospell, the reason is, they weare out all those principles they knew; they curse themselves under the Gospell, they have heard over and over again the same things, and they make little of them in their own spirits; God seldome converts them, only that conviction that is commonly upon these that are hypocrites, is to shew them their hypocrisie to be their miserie, whereas to others the time of their conviction is the time of their conversion: When God comes to profane men and strikes them home, it is commonlie to convert them, but as to a hypocrite, it is Gods time to shew him his hell and misery, and how he hath out-run his glasse, and pass'd the day of the Gospell: *Oh that thou hadst known in this thy day the things of thy peace, but now they are hid from thine eyes*: God loves to make such persons examples to the world, if they get a breath at the last day it is well. Therefore looke to it you that begin to be formall, and to play with your convictions, and take them off now and then, dallying with the Lord, look to it, it is thousand to one if ever you be converted,

converted; that, that converts others, condemns you, And tremble at this, that you should live under Ordinances and discoveries every day, and yet be no better; if you escape long without thorough improved convictions upon your hearts, it is a dangerous symptome, it is a thousand to one God hath made but an essay upon thy heart. Where did you find that ever God convinced a hypocrite up and down the Gospell, that was a profest one, if you look through the whole Bible, but he left his marke upon them, all the daies of their lives? It is a dreadfull thing; yet grace is not bound up, it is not limited at all; it may be God may shew more riches of grace upon some soules, but it is not usuall: therefore if ever you would be scared from hypocrisie take heed of that; when a man comes to dye, and should come at last to refresh himself with the thought that he hath served God faithfully, and sincerely, and finds no comforts of all his duties and enjoyments; then to be convinced that he hath been one that hath deceived himself is very terrible; when he should have God eternallie, then to have that time of times of his everlasting ruine; God will take some time or other to discover your hearts, and it may be that he will discover

them and you shall not be better, only let the world know, and your own hearts know what you have been, and leave a secret deadnesse for ever upon your hearts, or fry in the wrath of it all your daies, as you go up and down the world, consume you to nothing with the sense of wrath; Oh prize a sincere heart, and prize opportunities, and take heed of puttings off, and delaying time, and being carelesse of what you are about, for that is the trick of a hypocrite to put off, and thinke it will be better, and hug himself with some considerations, that time will be otherwise, take heed: the day of the Lord will be a day of blacknes. And that you may be further set against the nature of this sin: (for that is my design) I beseech you consider the hideous doom upon hypocrites, the last doom upon hypocrits: when Christ wold speak the uttermost of misery, he saith, he will give them their portion with hypocrites, they shall burne in the hottest fire, they and the devils together shall be companions in the uttermost wrath, the subjects of the infinite wrath of God, they shall be most enlarged for wrath, for they are vessels fitted for wrath, you know, as the Apostle speaks, so prepared, so enlarged for wrath: so is the soule of a hypocrite that hath lived all his  
daies

daies in darknesse and blacknesse, only restrained himself as to outward acts: but he is fit for wrath, he hath laid in such treasures there, that he is every day treasureing up wrath against the day of wrath, that he will be forced to take in the thoughts of wrath, because he hath sinned against the greatest light, and opportunities, & advantages of the Gospell: Oh, therefore that you would fright your selves out of hypocrisie, (if you can do nothing else) and formalitie, and mixt frames of your spirits; scare your hearts with the day of judgment, with the sadnesse of the doome, with the miserie of the condition.

Secondly, If ever you meane to be free from hypocrisie, *you must throngh with your spirits night and day, sound them to the bottome*, let your line be long, let it down to the bottome of the Well, give conscience leave to speake in the autoritie of God every day upon your hearts: beg of God to try you, to search you, as *David* said: Go every day to God to search you, and be glad, and beg of all the Saints to remember thee, for there is deceits of hypocrisie in every one of our hearts, never come off viewing of your spirits till you have discovered something or other: if ever you would be freed from hypocrisie.

you must do this; alwaies keep a narrow watch upon the secret parts: be not afraid to look into your own hearts, but ask every motion what it comes from, whither it moves; try every thing in your own spirits; let not any motion go free unexamined in your own soules, but have a severe censure of it; no dutie but have a jury on it; look into the maine frame of your spirits; try your principles and intentions first, try your motions, observe your ends, and how you attaine them constantlie; if ever men would be sincere and free of hypocrisie, they must be thus spirituallie severe to their own soules: it is wholesome severitie, it is blessed; it is the sleight common dealing with our spirits, (that we are formall and cold) that makes so many deceits in mens hearts which lodges so secrelie within; we do not go to purpose with the search of our own spirits, challenging our hearts in every duty: we ought, I confesse, to be carefull how we question the motions of grace in our hearts: But a watchful Saint, if he will cleare himself of hypocrisie, must be eying, and prying into every thing that he doth: observe his setting out in his duties, the carriage and frames of his soule, observe the tune afterwards that he is in; for hypocrisie will get up upon a sudden into a man hearts,

heart, and a man will think himself to be an hypocrite presently if he be not thus strict and wary; so that if you will lay all these to your hearts seriously, it may be a pretious meanes to keep you from the danger of this leaven, though it is impossible for to cure it, but only as you grow in grace, and get sound and sincere principles in your hearts. So much for the second.

*Use 2.* However let it be a word of comfort unto some poor soules, that have all this while been harkening after hypocrisie, charging of their own hearts, for I would not let any soule go away but with some refreshment. Some will say, I see so much hypocrisie in my own heart, that I cannot but thinke myself one that never had any grace, or soundnesse in my own spirit; I know not what to do, or what to say to mine own heart; consider, I say these things.

First, know, *it is good for thee to have thy hypocrisie discovered*, it is a mercy to thee, and a favour of God that he will shew thee thy inward parts, that he will discover the secrets of thy heart, whilest he lets others go on in that estate, and never knows what is within all the daies of their lives, only mind outward acts: this is so far from being a discouragement, that you should blesse God

for it, that he hath been pleased to shew thee thine own heart, the straines of hypocrisie in a duty; God might have left thee to go on, and thought thy self what thou art not.

Secondly, Remember, *the more thou discoverest the secret workings of hypocrisie, the more it is a signe thou growest in grace*; for this is the great end of grace, as by the incomings of it to kill sin, so for to discover sin, and the secrets of it: the more spirituall any heart grows, the more he grows in the inward sights of his own heart, the more he comes to be acquainted with those spirituall kinds of wickednesse in his own spirit: And be not therefore troubled at that, poor soule, for it is rather a signe of thy grace than hypocrisie, than of any other impulse; because God doth still by degrees shew thee thy own heart, so long as thy heart is against it.

Thirdly, be not discouraged by the sights of hypocrisie *as long as thou findest a sincere heart from the discovery of it: that is, so long as thou liest in wait from the sincerity of thy heart to discover it, and likewise bewailes it from the sincerity of thy soule*; know that it is a true signe of a sincere heart, he lies in wait to discover his hypocrisie, he laies himself in secret observances continually



nually to spy out the cunningnesse and de-  
ceits of his own heart. For you shall find  
those signes of a sincere heart.

First, This will discover a sincere heart,  
that I may comfort a poor soule, *though he  
may have hypocrisie in him, yet he will be most  
impartiall to himself when once he finds it out,*  
it may be he will be charitable to others, yet  
he will be severe to himself; if he find out any  
hypocrisie, he will be sure to fall on it with all  
detestation, he will charge his own soul, as if it  
were a damned soul, he will rather lay too  
much weight upon his conscience, lay it too  
severe on his own spirit, than any way excuse  
himself; but hypocrites will deal gently with  
themselves, if they have not an excuse at hand,  
they will not lay it home too much to heart:  
but a reall Saint will say, Oh, wretched  
man, Oh, thou unworthy heart, that  
should live so long, and have so many advan-  
tages to kill this lust, and art thou alive yet?  
Thou shalt never escape more, I will follow  
thee night and day with prayers and teares:  
It will not say, it is my infirmitie, it is my  
failing; but it will call himself a wretched  
man, a heart and a heart, therefore look to  
your own soules as to that, and com-  
fort your soules any poor heart of you, that  
though you find hypocrisie, yet you deale  
severely with it.

A second Character of a sincere heart is, *though he have hypocrisie in him, he is most jealous of hypocrisie*: when he finds his heart most calme, and faire, seems least checkt in conscience, hath most respect from others, oh then he is most jealous lest there be some deceit, he is alwaies looking at bottome, alwaies afraid through a spirit of care and holy jealousie within him, alwaies afraid lest he be deceived, and when his heart seemes to be so calme, so faire, any body would thinke his soule to be in a blessed frame, and a man himself can see nothing upon himself at present as to present actings, yet then he is afraid of those things that give most advantage to the actings of hypocrisie.

The third Character is, though he have hypocrisie in him *he loves to be thoroughly dealt withall, he counts the discovery of his heart to be a pretious meannes of the saving of his poor soule*: Oh how glad is he to see his own heart, and his hypocrisie, so he may but find it out to kill it, and go to God against it, making it the burden and mourning of his soule, he loves to find it out, he cannot abide any pleasing words to him, unlesse Christ speakes them, he cannot endure, that though he have abundance of hypocrisie, yet will not for all that give any countenance

nance to it, but earnestly rejoyces to be thoroughly dealt with.

Fourthly and lastly, *though there may be hypocrisie, yet a sincere heart will stand upon a true account, he cannot endure to have any one to commend his heart*, he would not be accounted more than he is, he loves to be ashamed, he cannot abide others to advance him in their commendations of his heart, that he sees so much hypocrisie in: so that I say, let this be a comiort to you if you have no more.

But as to the sincerity of your heart, that you should deale with your self, and would have a spirituall inspection with fear and jealousie alwaies, that you may stand upon a true account still, that you cannot endure any body should commend your heart. There is no Saint but he knows his heart to be the worst part, he sees so much wickednesse there, that he wonders how others can thinke well of him, he cannot abide that any one should conceive he hath such a heart that he mournes under night and day.

So that I say, lay all these things together, and though thou dost find some hypocrisie in thy heart, yet be not discouraged, go on still to follow the rule of Christ, that when you find it, you do not lye under it; for that  
will

will bring guilt, and will spread far, but comfort your selves still, that there is a seed, that you do really find that you are pursuing continuall growth, that is the constant study of you, that you may be perfectly sincere, that all your frames may act so evenly with God, that there may be no jarring at all, that your consciences may be kept continually under the power of the Gospell.

But to conclude all: I beseech you look to it, you that are Professours, you have heard the nature of hypocrisie, you have heard what deceits there are in the hearts of men, you have heard the strictnesse of Christ to his own Disciples, how pressing he was upon them, now look to your own soules, try your selves by all these things, examine your hearts over and over again, do not content your selves with this, that you have names in the world, that you have abundance of inward kinds of experience: for now hypocrites will be growing up in the flourishing of the Gospell, they will have an imitation of faith, and of patience, and of joy, as the Gospell shines forth brightly, they will have an imitation of adoption. It is a wonderfull thing to thinke how a Professour will bring himself into the fashion of a most glorious-

glorious Saint, transforming himself into an Angell of light, as it were striving to imitate every thing, and yet enjoy nothing, is loath to have his name expunged out of glory, out of the hearts of Saints. But alas the Lord will come and shew himself exceeding dreadfull to Professours in the latter daies; there is a terrour will be upon you one day, that you have only walked up and down and no more; you have found no sweetnesse, you have only cozened your selves and others: Oh that is misery enough for every poor soule, and therefore remember what hath been said, lay it home upon your consciences, examine your hearts, commune with your own spirits in the night-season, and remember, there will be a day to discover the hearts of men, and you shall stand naked, uncloathed, and God will set a marke on you to all eternity.

*FINIS.*



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